MANAGEMENT PERSPECTIVES IN SIKHISM

A THESIS

PRESENTED TO THE FACULTY OF BUSINESS STUDIES OF THE PUNJABI UNIVERSITY
IN FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF

DOCTOR OF PHILOSOPHY

IN

COMMERCE

Submitted by :

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CERTIFICATE

This is to certify that this thesis entitled **"Management Perspectives in Sikhism"** embodies the work carried out by Ms. Jasleen Kaur herself under my supervision and that it is worthy of consideration for the award of the Ph.D. Degree.

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DECLARATION

I hereby affirm that the work presented in this thesis is exclusively my own and there are no collaborators. It does not contain any work for which a degree/diploma has been awarded by any other University/ Institution.

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ACKNOWLEDGEMENTS

I am greatly thankful and highly indebted to Dr. Dharminder Singh Ubha for being my supervisor and mentor and providing me with his precious guidance and encouragement. He has been a constant source of inspiration for me and helped me through thick and thin. I express my respectful gratitude to my father Dr. Avtar Singh and mother Ms. Narinder Kaur who have always been guiding, inspiring and encouraging me to achieve something worthwhile in life and their love and affection has always enabled me to surmount every hardship and cross every hurdle in life. I am thankful to my uncle Prof. Achhru Singh for giving me the valuable suggestions and advice. I express my sincere thanks to my dear friends Prof. Kamal Sohal, Dr. Mahesh Joshi, Prof. Ravinderjit Singh, Prof Karambir Singh and Prof. Jagjit Singh who helped me in various ways in my research work. I am grateful to my husband Dr. Kamal Kinger for always being a great support in my endeavour and to my daughter Ms. Mannat Kinger and my son Mr. Amitoj Kinger for their support and love.

Jasleen Kaur

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Dedicated

To

The Almighty

&

My LOVING Parents

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Abbreviation

SGGS – Sri Guru Granth Sahib

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1

INTRODUCTION

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Management has become an indispensable part of everyday life, be it at home, in the office or factory and in government. In all organizations, where group of human beings assemble for a common purpose, management principles come into play through the management of resources, finance and planning, priorities, policies and practice. Management is a systematic way of carrying out activities in any field of human effort (Bhattathiri, 2001). Efficacious and effective management is not possible without in-depth knowledge of the organisation which is being managed. Organisational knowledge is absolutely critical to building, preserving and leveraging institutional excellence. It is like the air you breathe-you cannot measure it, touch it, or see it but you cannot survive without it (Prasad, 2004)).

The basic elements of management are always there whether we manage our lives or our business. In fact, management is used knowingly or unknowingly by everybody born as human being on this earth. We are all managers of our own life and the practice of management is found in every facet of human activity: schools, business, government, unions, armed forces, families and religious places. Thus, management has become an exciting and entertaining subject because it deals with setting, seeking and achieving objectives. It makes human efforts more productive. It brings order and effectiveness to the efforts of the people. It brings better equipment, plants, offices, products, services and human relations to our society. There is no substitute for good management and good management consists of showing average people how to do the work of superior people.

Society is a collection of individuals and individuals constitute society. Every individual has several needs and wants but it is impossible for him to satisfy all his desires and wants with his own efforts alone. Thus, he joins hands with others and works in organised groups to achieve what he cannot achieve singlehandedly. Today, the society has large and complex institutions with many people working together. In other words, when a number of persons join together for the attainment of some common objectives, organisation comes into being. Whatever may be the nature and kind of the organisation, it

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cannot run successfully unless there is someone to manage its affairs. Management is an essential part of any group activity. It is the management which plans, organises, co-ordinates and controls the affairs of the organisation. It brings the human and physical resources together and motivates the people at work in order to create a cordial, congenial and harmonious environment in the organisation. To sum up, it can be said that an organisation is like an orchestra team. It is for the management to make music or a noise out of it. If there is an effective and efficient management, the result is sweet and melodious music; otherwise the result is chaotic and awful noise.

1.1 CONCEPT OF MANAGEMENT:

The concept of management is as old as the human race itself. It is a universal phenomenon. It is not merely the monopoly of business houses. It is a part and parcel of every kind of decision making. It is the marshalling of manpower resources and strategy for getting a job done. Management is multifunctional in nature. It is a set of techniques and functional processes employed to maximize productive utilization of human, physical and natural resources for the benefit of all in a healthy physical and conceptual environment. Men, material, money, machinery and methods constitute human and physical resources. The physical environment consists of temperature; noise, light, ventilation; the tools which are employed; the methods of work; the material employed; the sequence in which the work is performed and other physical aspects. The conceptual, or mental, environment is concerned with the attitude or frame of mind of individual worker in the given environment. The manager has to provide a positive and conducive environment where the worker gives his best to the institution.

Management is the process of designing and maintaining an environment in which individuals, working together in groups, efficiently accomplish selected aims (Koontz & Weihrich, 1998). It involves coordinating and overseeing the work activities of others so that their activities are undertaken efficiently and effectively. Management puts ideas into action through and with

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people. Efficient management leads to productivity with peace, growth with harmony and brings out the best potential in people. Management creates harmony in working together, equilibrium in thought and action, goals and achievements, plan and performance, produce and market (Bhattathiri, 2001).

When people are motivated and inspired, they run their organisations efficiently and profitably, produce quality goods and services and keep customers and clients satisfied (Bodhananda, 2007). Lack of management can create chaos and cause mayhem, perplexity, wastage, delay, obliteration, losses and low sense of worth. Management is about managing self, people and situations. Manager has to show the path on which his workforce can excel and stay focused. Management's task is to make people capable of joint performances and make their strength effective and make their weaknesses irrelevant (Drucker, 1998). It is the capability and capacity of the manager that can transform the situations to the best for all the stakeholders. If he is bestowed with the quality to judge the people and their talents then he can take them to the zenith of their performance. Management is helping ordinary people to produce extraordinary results (Someswarananda, 2005).

Management, today, goes beyond giving just direction or getting work done by people. Manager has to think beyond results; he has also to create and sustain performers by inspiring them. Manager's job is two-fold (1) To translate the dream in terms of project; and (2) To produce performers. Workman's job is to produce results - from planning to execution. And supervisor's duty is to solve the problems of workmen (Someswarananda, 2005).

1.2 MANAGEMENT PERSPECTIVES:

The word perspective has been derived from the Medieval Latin word *perpectiva* (ars) 'science of optics', from the verb *perspicere* which means 'to look through' (Oxford Dictionary). It implies a view or vista or a mental view or outlook of a person or an organisation. It also means the ability to perceive things in their actual interrelations or comparative importance (thefreedictionary.com). Management Perspectives provide an overview of the principles, skills, challenges and the other factors which the managers have to

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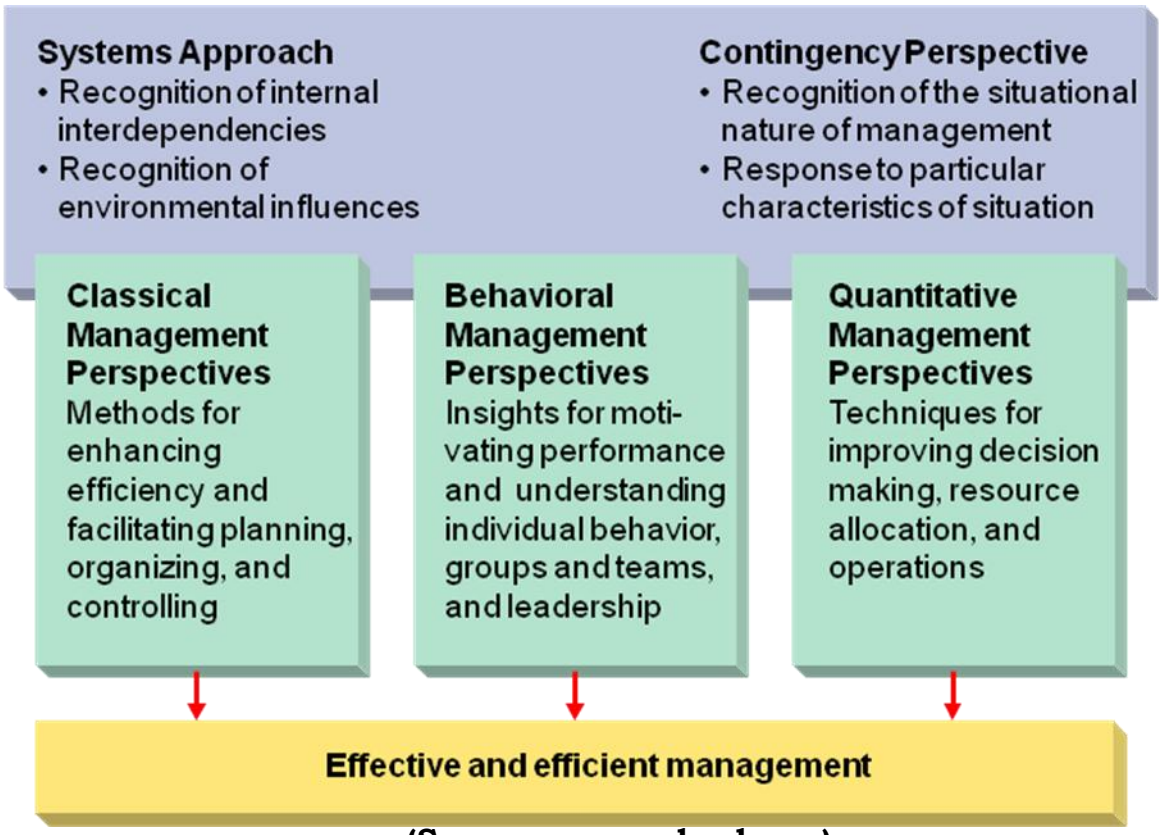
face today. These include the theoretical framework, ideas and techniques which can be applied to day-to-day work of an organization like planning, decision making, leadership, motivation, communication, human resource management, corporate social responsibility, change management and managerial skills and mantras required for effective and efficient working of the organization.

It is a proved fact that management is not an action in isolation; it is rather the impact of total environment in which the organization exists. Starting from the management in antiquity to the management in modern times, the different perspectives of management at different points of time can be summed up briefly as under in an integrative manner:

An Integrative Framework of Management Perspectives


Systems Approach
• Recognition of internal interdependencies
• Recognition of environmental influences
Contingency Perspective
• Recognition of the situational nature of management
• Response to particular characteristics of situation
Classical Management Perspectives
Methods for enhancing efficiency and facilitating planning, organizing, and controlling
Behavioral Management Perspectives
Insights for motivating performance and understanding individual behavior, groups and teams, and leadership
Quantitative Management Perspectives
Techniques for improving decision making, resource allocation, and operations
Effective and efficient management

(Source: www.cab.edu.np)

1.3 HISTORY OF MANAGEMENT THOUGHT:

Management has always been a part of the nature of man. In its crude form, it has been there from nomads to rulers of various kingdoms. Management as a field of study may be just 125 years old, but management ideas and practices have actually been used from the earliest times of recorded history. For example, 2,500 years before management researchers called it job enrichment, the Greeks learned that they could improve the productivity of boring repetitious tasks by performing them to music. The basic idea was to use a flute, drum, or sing lyrics to pace people to work in unison, using the same efficient motions, to stimulate them to work faster and longer, and to make even a boring work or job interesting and entertaining. While we can find the seeds of many of today's management ideas throughout history, not until the last two centuries, however, did systematic changes in the nature of work and organizations create a compelling need for managers. Examples of management thought and practice can be found all through the history (Williams, 2009). This has been shown in the table below.

Table-1.1
Management Ideas and Practice throughout History

Time	Group	Contribution to Management Thought and Practice
5000 B.C.	Sumerians	Record keeping
4000 B.C.	Egyptians	Recognized the need for planning, organizing, and controlling
2000 B.C.	Egyptians	Requests submitted in writing. Decisions made after consulting staff for advice
1800 B.C.	Hammurabi	Established controls by using writing to document transactions and by using witnesses to vouch for what was said or done
600 B.C.	Nebucha	Production control and wage incentives
500 B.C.	Sun Tzu	Strategy; identifying and attacking opponent's weaknesses
400 B.C.	Xenophon	Management recognized as a separate art
400 B.C.	Cyrus	Human relations and motion study
175	Cato	Job descriptions
284	Diocletian	Delegation of Authority

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900	Alfarabi	Listed leadership traits
1100	Ghazali	Listed managerial traits
1418	Barbarigo	Different organizational forms/structures
1436	Venetians	Numbering, standardization, and interchangeability of parts
1500	Sir Thomas	Critical of poor management More and leadership
1525	Machiavelli	Cohesiveness, power, and leadership in organizations

(Source: C. S. George, Jr., The History of Management Thought, Englewood Cliffs, NJ: Prentice Hall, 1972)

Concept of management has undergone a sea change since its inception, as a formal subject, in the early 1900's. From the set of principles evolved the scientific management theory of F. W. Taylor and it played a role as a prominent theory till 1950's. Focus of management then shifted to decision theory. In 1960's, systems orientation emerged. Change and contingency management of 1970's was followed by new approaches to human relations and production quality in the 1980's and archetype management in 1990's. Journey of management thought is depicted briefly in the table below-

Table-1.2
Major Classification of Management Approaches and their Contributors

Pre-classical Contributors to Management Thought

Name	Contribution
Robert Owen	Proposed legislative reforms to improve working conditions of labour
Charles Babbage	Advocated the concept of 'division of labour'; devised a profit-sharing plan which led to the modern-day Scanlon Plan
Andrew Ure and Charles Dupin	Advocated the study of management
Henry R. Towne	Emphasized the need to consider management as a separate field of study and the importance of business skills for running a business.

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Major Classification of Management Approaches		Major Contributors
Classical approach	Scientific management	Frederick W. Taylor, Frank and Lillian Gilbreth and Henry Gantt
	Bureaucratic management	Max Weber
	Administrative management	Henri Fayol
Behavioral approach	Group influences	Mary Parker Follet
	Hawthorne studies	Elton Mayo
	Maslow's needs theory	Abraham Maslow
	Theory X and Theory Y	Douglas McGregor
	Model I versus Model II values	Chris Argyris
Quantitative approach	Management science	-
	Operations management	-
	Management information system	-
Modern approaches	The Systems Theory	-
	Contingency Theory	-
	Emerging approaches: Theory Z and Quality management	William Ouchi

(Source-https://sites.google.com/site/early-approaches-to-management)

Under various approaches, management was described from different points of view largely depending on the perspective and background of the management thinker. Koontz identifies eleven approaches to the management concept, which are as follows:

The **empirical approach** states that we can understand what management is by determining what contributed to success or failure in specific cases.

The **interpersonal behaviour approach** is based on getting things done through people and therefore, management is centered in understanding relationships (psychology).

The **group behaviour approach** emphasizes the behaviour of people within groups and thus tends to rely on sociology, anthropology, and social psychology. Often this interest in-group behaviour patterns is named 'organizational behaviour'.

The **cooperative social system approach** (organizational theory) combines elements of the interpersonal and group behaviour approaches into a system called the organization where the primary purpose is co-operation.

The **socio-technical system approach** adds to the previous approach the dimension of technical systems. It is believed that the machines and methods have a strong influence on the social system and that the task of the manager is to ensure harmony between the social and technical systems.

The **decision theory approach** believes that management is characterized by decision making and therefore a systematic approach to decision-making essentially outlines management.

The **systems approach** to management, like biological systems, views management's role within an assemblage of subsystems, inputs, and processes within an environment, all of which are interconnected and/or interdependent. This may not be a different approach but is a holistic view of management, providing place for elements of the other approaches to be incorporated.

The **management 'science' approach** believes that problems can be described within a mathematical model - basic relationships - in such a way that the goal may be optimized.

The **situational approach** states that, management action depends on the situation taking into account the influence of given actions on the behaviour patterns of individuals and the organization. This is a practical approach, which hints at the art (viz, science) of management.

The **managerial roles approach** is based on research by Mintzberg as to the roles (functions) managers fill.

The **operational approach** is an attempt to combine elements of all of the above-mentioned approaches, taking what is applicable, discarding that which is not, and developing an approach to management that indicates the complexity and variedness of what is expected of the manager (Koontz, 1980).

However, all these approaches are lacking in one aspect or the other. Concept of management has evolved over the years and is an ongoing process; it changes and improves as the environment changes. The discipline of 'management' is just 100 years old. By and large, it is a product of industrial revolution. Hence, its intellectual traditions are rooted in engineering and economics. Later it was influenced by psychology, sociology and other related disciplines. During recent years, yoga, meditation and spirituality have also started influencing the field of management (Sharma, 2006). During the 1990's, the evolution of spirituality and management theories converged and triggered a bold interest in formulating spirituality based theories and research within the academic management domain, resulting in the formulation of a new discipline (Rojas, 2005).

In the present epoch, internationally operated organisations are stirring towards holistic approach to management. Holistic approach takes under its ambit the whole organisation, systems, people and culture. Holistic approach can bring better results for modern organisations to deal with complex issues in global environment, because according to Aristotle, whole is more than the sum of its parts (Abbasi, Rehman and Bibi, 2010)

1.4 MANAGEMENT TODAY:

People who are making judicious use of available resources and effectively managing to earn high profits and returns are not sure if it's worth it. They feel defeated in spite of being successful. The reason is that money is being minted through unethical and immoral means. Industrialists today are doing the right things for their ventures but not necessarily doing things the right way. Indian companies are in a state of flux, more bewilderment, conflict

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and tension persists in its working and less emphasis is on the issues of productivity, motivation, principles, morals, ideals and ethics. The reason for this state of affairs is too much dependence on western models of management. The management philosophy emanating from the west is based on the lure of materialism and on a perennial thirst for profits, irrespective of the quality of the means adopted to achieve that goal (Bhattathiri, 2001).

There is a spurt in corporate scandals since the focus of most business houses is to earn more and more money. Almost every year, it seems, some scandal envelops a Fortune 500 company and causes a new spasm of public distrust of big corporations. This year's occurrence probably should not be surprising; in the competitive marketplace, the temptation to cut ethical corners can be hard to resist (Zipkin, 2000). Corporate, do not stop to think and contemplate the effect of their greed on the stakeholders. There is insatiable hunger for success at any cost. In their unquenchable desire for number one position, corporate are becoming ruthless, forgetting their duties towards the society at large. The world today is so corruptible, gullible and materialistic that many corporations and nations operate without a soul conscience. The capitalistic bottom-line of maximizing profits has become the benchmark for purported success, pervading international, regional, national and organizational levels (Noor, 2004). Management has been reduced to a handmaid of profiteering. The maximizing of profits becomes the ultimate goal, to the exclusion of all other considerations (Gupta, 2000). We are aware that with its axis on privatization and liberalization, national and world economic order is gradually becoming market oriented and globalised. Capital is today's integrating factor. Those who have or can access to resource stand to benefit from this economy while others are being marginalized (Xavier, 1999).

Corporate houses that are becoming aware of their ethical and social responsibilities towards the society are only following the mandatory responsibilities. Contemporary research has found that while around three quarters of major Australian companies believe it is the responsibility of their boards to set an appropriate 'tone from the top' and monitor organizational

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performance against a formal code of conduct, 84 percent of the companies that has promulgated a code of ethics reported that they did not actually monitor compliance with it (International Survey of Corporate Responsibility Reporting 2005, KPMG, Australia). This is also the case of companies in many developed as well as developing economies. There is awakening of moral and ethical responsibilities but much more needs to be done at the local and global level. Lately, however, corporate America seems to be doing more than just paying lip service to standards of management behaviour. For all the controversy surrounding the Firestone/Ford tyre recall, and the questions it raises about the potential for corporate wrongdoing, a growing number of big companies are enacting strict ethical guidelines and backing them up with internal mechanisms to enforce them. While some consider the changes little more than window dressing, there is no doubt that change is afoot (Zipkin, 2000).

In the present era, corporate sector desires to own workers not humans. Materialism has crept into the roots of the corporate world. Materialistic management has done more harm than good. The capitalist has grown richer, man has been reduced to a hired wage-earner and the consumer has been placed at the mercy of the materialistic manager. There is no sense of belonging, no harmony, no co-operative organisation, no fellow-feeling and the least common approach and perspective (Gupta, 2000).

1.5 NEED TO RECONNECT TO THE ROOTS:

There is more to management than just earning profits and more to the role of a manager than achieving the organisational objectives. He has to become the watch dog to see that nothing detrimental is done by the company at the cost of the stakeholders. He has to stay connected to the roots of his religion and culture while performing his job. Sharma (2001) argues that for a management system, to be effective, it has to be rooted in the cultural soil of the country, where it is practiced. Many communities and countries in the world are now trying to discover and explore their own system of management,

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which includes accounting and financial management, human resource management, corporate governance, and also CSR (Muniapan, 2008).

Not only eastern world but the western world of business is also realizing the need to reconnect to the roots of their religion and culture and to infuse their working with morals and ethics. Management thinkers, all over the world, are developing models of management by imbibing insight into their scriptures. These models are becoming powerful catalysts for transformation. A leadership and management paradigm that transcends narrows chauvinism, neo-conservation and jingoism, with a universal, egalitarian and magnanimous approach, is needed (Noor, 2004). Also models are being framed on world leaders with a semblance of altruistic inclinations. To really understand leadership, we need to put our ear to the ground of history and listen carefully to the *ragas* of human hopes, desires, and aspirations, and the follies, disappointments, and triumphs of those who led and those who followed them. As per the Confucius proverb, a man who reviews the old so as to find out the new is qualified to teach others.

Management needs to be sprinkled with ideals of religion. For the sustainable development of the enterprise the need is to look for long term benefits of all stakeholders, not base decisions for short term benefits to the individuals. The best way out in the situation, is to take shelter under the teaching of the scriptures. In our faith based vision we see God at work in the world and in all creation moving mankind towards a world of justice, peace and love. This is social humanism. Management being a worldly enterprise and part of creation has to position itself in alignment with this divine purpose, our policies and mega plans are to be attuned to this divine plan over percent and active in creation (Xavier, 1999). Various studies have been carried out to study the effect of interplay between management and religion and results depict positive outcome. In a study conducted at the European University Viadrina, Frankfurt by Tan and Vogel (2005), it was noted that trustworthiness increases with religiosity and people with higher level of religiosity, are more likely to trust and be trusted in their relationships. In a doctoral study

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conducted by Werner (2006) found that religious beliefs (Christianity) play an important role in SME business behaviour in both the UK and Germany (Uygur, 2009).

Since management is primarily concerned with managing people, managers needs to take guidance of specific magnitude of man-management such as believing and being open to people and their ideas, acknowledging them in various roles of life, serving and loving them. Need of the hour is to develop managers with focus on human excellence comprising competence, conscience and compassionate concern along with academic and technical competencies. The prevalent limited view of education with an exclusive focus on academic excellence and technical competence is fraught with dangers as we can produce people who are advanced intellectually or competent technically but in the meantime remain emotionally underdeveloped and morally and spiritually immature (Xavier, 1999).

Ryuzaburo Kaku, Chairman, Canon Inc. in 1988 envisaged the corporate philosophy to begin a new phase in the 50 year old company's evolution. He expressed this philosophy as “the achievement of corporate growth and development, with the aim of contributing to global prosperity and the well-being of humankind.” This is the idea behind *kyosei*. According to the concept of *kyosei*, a corporate should make every effort to create wealth by fair means and, in terms of the distribution of profits; it should play a very active role as a company that assumes global social responsibilities. The view, that *kyosei* limits competition is way off the mark. Although it is crucial to eliminate unfair competition, *kyosei* can be seen as being a prerequisite to fair competition between independent corporations. The idea of *kyosei* was also adopted by the Caux Round Table (CRT), founded in 1986 and named after the Swiss town of Caux where it began meeting. It is an informal group of business leaders from Europe, U.S. and Japan who had the converging experience that corporate business can, without losing performance, act as a tool to provide a better service to society when the goal of serving the common good is not forgotten, let alone rejected. The group wrote its own guidelines for corporate ethical

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standards based on the Japanese concept of *kyosei*, which Mr. Ryuzaburu Kaku, chairman of Canon Inc. and most prominent participant in the CRT, translated as “living and working together for the common good.” The other key word was “human dignity,” without which the “common good” can disintegrate into despotism. In fact, both keywords, “common good/kyosei” and “human dignity”, could be found in the document of the MCCR (Minnesota Center for Corporate Responsibility).

Peter Drucker also stressed that religion can have a positive influence on the world of work and, indeed, on the world at large. "Society needs to return to spiritual values—not to offset the material but to make it fully productive," he asserts that we need to reconnect to religion to imbibe compassion and empathy in corporate relationships. Drucker continues, "It needs the deep experience that the *Thou* and the *I* are one, which all higher religions share." The concept of "whole self" is catching up with the corporate world. Religion is considered by many to be a constituent component of human anthropology. The change in orientation by executives and consultants fit well with the present experience economy paradigm, which demands distinctive personal experience for the customers based on endemic human qualities such as human values. Ideally, then, organizational models which allow the whole person to come to work are sought as a means to empower employees and possibly in turn for those employees to meet unique and personal demands of the customers. For example, Mitroff and Denton (1999) held that companies that have a spiritual dimension and allow the whole person to come to work have employees with higher loyalty, lower absenteeism, and greater creativity (Miller and Ewest, 2010).

People working in the corporate sector all over the globe do not want to segregate their life but wish to live a holistic life and bring their whole self to work, including their faith. This concept has been termed as the ‘Faith at Work Movement or Spirituality and Work Movement’ by David Miller. The worldwide economic crisis elicited in 2008 has strengthened this concept.

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Religion is present in the workplace as per the researchers and academicians. The need is that they provide the business professionals with a set of universal religious manifestations to allow business professionals to understand, measure, and as appropriate adjust the policies pertaining to the spiritual environment of and impacts on their organization.

Max Weber was one of the first thinkers in the modern times to depict the interconnection of religion and management in 1905 but his observations of the affect of religious values on marketplace activity were suppressed due to organizational and economic structures and normative practices but now his ideas have resurfaced. The business world is recognizing the need to integrate faith with work because it encompasses issues such as ethics, leadership, diversity, human rights, and globalism and managers and employees can benefit both corporately as well as personally.

1.6 MANAGEMENT AND OTHER RELIGIONS:

The concept of modernization without westernization is catching up with management thinkers, especially in the eastern world. Need is to act globally while staying rooted to the local values, norms and culture. Corporate world in the eastern region is going under the safe haven of religion. All the religions encourage serving the society, promoting the people's well being and safeguarding the natural resources. Buddhism lays emphasis on ethics, virtuous behaviour, morality and precept. It advocates purity of thought, word, and deed. Christianity is centered on the life and teachings of Jesus from the New Testament. Its teachings call for ethical, spiritual, and just behaviour. Taoism advocates imbibing of three gems of Tao i.e. compassion, moderation, and humility. Islam believes that followers should strive to attain religious and moral perfection. Confucianism focuses on human morality and right action. It is a system of moral, social, political, philosophical, and quasi-religious thought. Hinduism preaches: have no personal interest in the event but carry out the duty as the duty of the lord and do not be affected by the results.

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1.6.1 Management and Hinduism:

Indian economy is today the cynosure of the whole world because of its consistent growth which is leading to augmentation of interest in India, and its culture. As Western world attempts to better understand Indian culture, they may as well unearth that India's ancient scriptures present insight into cultural customs and values and develop lessons for the corporate world to effectively use in and outside India. It has been reported that many of the top business schools in the United States have introduced "self-mastery classes" using Indian philosophy to help students improve their leadership skills. One of the more popular and useful of the ancient texts is the *Bhagavad Gita*. Using contextual analysis, this paper explores the leadership implications found in this classic text, and offers present day managers useful advice, regardless of their cultural orientation (Rarick and Nickerson, 2009).

It was felt by the Indian Management thinkers that the western models needed certain modifications for implementation in the Indian Environment. Western model advocated the concept of knowledge worker whereas Indian model calls for the concept of wisdom worker. Depending completely on the western model might lead to success with stress and tension while in Indian model of management, success is accompanied with harmony and happiness, not only for leaders but for followers also. *Bhagavad Gita,* and for that matter several other ancient Indian texts, offer a unique value proposition. We can have spiritual progress; we can have material progress too in a very balanced way. **We can have happiness, not only success**. This could be one of the good reasons for us to look at some of these and make our own notes. There is a greater promise and potential for much larger perspectives in ancient Indian wisdom and much greater propensity to draw out of it and apply in a variety of situations (**Mahadevan, 2009).** Globalization calls for drastic changes and it has become essential for the managers to identify and adopt unified management theory to accomplish excellence comprising principles, methods, tools, and systems suitable to their companies. Organisational excellence can be attained by developing proactive, self-responsible people concerned with

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achieving the ultimate goals of the organisation and inculcating values for appreciating the purpose of achieving goals. Success depends greatly on the involvement of people in the organisations, willing to bring a change in tune with the global environment. Business practices will have to be changed and aligned with the growing needs and expectations of the stakeholders. The lure of using isolated techniques will not be enough for transforming the industrial world. To bring excellence, the integration of the Vedic studies with modern science and technological research is necessary (Talwar, 2004).

Indian management models based on the Hindu scriptures help in creating mind enrichment in employees which is more important than job enrichment. It emphasizes the development of insight because it leads to development of inner resources like courage, vision and social awareness, and integrity, strength of character and confidence which is more important than external resources.

1.6.2 Management and Christianity:

Western world, tired of being materialistic, is looking for solace by reconnecting to their religion and applying moral precepts to their business relationships and business activities. Just five years ago, there was only one conference on spirituality and the workplace; now there are about 30. Academic endorsement is growing, too: The University of Denver, the University of New Haven, and Minnesota's University of St. Thomas have opened research centers dedicated to the subject (Conlin, 1999). Academicians are also probing other religions of the world for awakening. One example of incorporating faith based values in business is of Reell Precision Manufacturing Corporation of St Paul, Minnesota. Their mission statement declares: Reell is a team united in the operation of a business based on the practical application of spiritual values to promote the growth of individuals and advance the common good for the benefit of co-workers and their families, customers, shareholders, suppliers, and community. Rooted in Judeo-Christian values, we welcome and draw on the richness of our spiritual by diverse community. We are committed to provide an environment where there is harmony between work and our

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moral/ethical values and family responsibilities and where everyone is treated justly (Longenecker, McKinney and Moore, 2004).

According to a declaration for just trade in the service of an economy of life, the Preamble constituted after the consultation held on January 11 – 14, 2004 in Stony Point, New York, USA states, “We gathered as people of God coming from churches in Canada, the United States and Mexico and also from other regions of the world. Obligations to make payments on illegitimate debts result in a net drain of wealth from impoverished countries to wealthy creditors. Therefore, a just and fair trade regime, by itself, is not sufficient. We reiterate our Jubilee Call for the cancellation of illegitimate, paralyzing, unjust and odious debts. We call for the creation of new economic relations between North and South, based on the Biblical concept of restorative justice. Our worldwide ecumenical commitment to unity in Christ enables and compels us to witness to the ever-resilient seeds of hope when justice, human solidarity, and care for creation take concrete expression in actions for change initiated by churches, civil society organizations and community groups. We are churches who believe that the economy of God includes ethical and spiritual principles that offer guidance and direction in the search for the very practical alternatives to ensure trade and investment respects the important role of government, advances the common good, and serves an economy of life not death” (Just Trade Declaration, 2004).

Christian management lays emphasis on working for people within a system that promotes all and brings glory to God. The success in business ventures is realigned to the biblical perspective as while rewarding, God does not go by results but by motives. Management has everything to do with the steward's worldview and his relationship with God. God indicates that man "will have power over the fish, the birds, and all animals domestic and wild and all the earth" and assigns to man the work "to cultivate (develop) it and guard (preserve, take care of) it". So, although we have the function of authority (right to decide) over resources like the earth and the things on the earth, we also have the responsibility of attaining a goal, which is to develop, improve, and

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cultivate it in harmony with all that is on the earth, guarding it against decay and deterioration. White describes a steward as follows: "A steward identifies himself with his master. His master's interests become his. He has accepted the responsibilities of a steward and he must act in the master's stead doing as the master would do if he were presiding over his own goods. The position is one of dignity in that his master trusts him" (Oberholster, 1993).

1.6.3 Management and Islam:

Various studies have been carried out to explore the effect of the Islamic thought on the management thinking and practice. On the basis of the findings and by studying the Holy Quran, researchers have developed the principles and models of management. Islam is the way of life for the Muslims and it serves as the moral regulator and strategic guide to the corporate people for ethical business practices. The Quaranic principles and the Prophet's prescriptions serve as a guide for Muslims in conducting both their business and family affairs. The Quran instructs Muslims to persistently work whenever and wherever it is available, "disperse through the land and seek of the bounty of God" and "God hath permitted trade and forbidden usury". Prophet Mohammed preached that merchants should perform tasks that were not only morally required, but that were essential for the survival and flourishing of the society. He declared, "I commend the merchants to you, for they are the couriers of the horizon and trusted servants on earth" and "the honest, truthful Muslim merchant will stand with martyrs on the Day of Judgment" (Ali, 2005).

In a research undertaken by Fouand Mimouni in the Middle East regarding implications of Islam on management theory and practice, the study of two organisations showed that they were striving to institutionalize the Islamic ideals such as honesty, responsibility, justice, self-discipline, performance excellence, responsiveness, integrity, dedication and empowerment in their setups. In one of the companies, all out efforts were made to imbibe these values in the employees, old as well as new. Sessions were held to teach these organisational values and means to convert these values into action were also demonstrated. The other company followed these

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Islamic principles as a code of moral conduct. The effect of having shared Islamic values brought employees together for common purpose and led to social and economic development.

Many such researches are being carried out on the teaching of Quran and Prophet Mohammed on the topics of leadership, motivation, corporate social responsibility, management functions in general, accounting etc. It is being felt that management paradigm is in for change and ethics is making a comeback. The whole fraternity of business can benefit from these researches. Muslims are beginning to invest heavily in education and knowledge management and results are tangible. Muslims are realizing that the true source of wealth is not exhaustible oil resources but intellectual pre-eminence. This realization is leading Muslim countries around the world to invest in themselves and in the education of future generations on a massive scale (Beekun and Badawi, 1999).

1.6.4 Management and Buddhism:

Buddhism has its own distinctive management theory and practice based on the *Sangha* community which was a well-developed administration system. Buddhist *Sangha* communities were organizations which outshined in managerial skills. The system was open to alterations and thus developed better and refined methods of management and leadership. Focus of the management in the present era is on group dynamics, on organizational interaction and on coordination and Buddhism has always emphasized group dynamics, as evidenced in the creation of The Six Points of Reverent Harmony, the Code of Communal Living, and the Bai Zhang Rules of Proper Conduct. Buddhist management advocates the principles such as self-discipline, self-motivation, self-monitoring and repentance. Within the Buddhist perspective, two practices towards attaining expanded and purified consciousness will be included: the Seven-Point Mind Training and *Vipassana*. Within the Western perspective, David Hawkins' works on consciousness will be used as the main guide. In addition, a number of important concepts that contribute to expanded and purified consciousness will be presented. Among

these concepts are impermanence, karma, non-harming (*ahimsa*), ethics, kindness and compassion, mindfulness, right livelihood, charity, interdependence, wholesome view, collaboration, and fairness (Marques, 2011). In one of the studies undertaken by the researchers in Portugal show that Buddhism and Confucianism have a positive impact on the working and conduct of the businessmen and their success rate.

In response to the question about the contributions of Confucianism and Buddhism to business in China**,** the respondents considered tolerance (important Chinese cultural value) with 47.9% answers as the most important aspect, followed by the cooperative principle and politeness, loyalty and the win-win principle, showing the importance of these values in Chinese business. No matter where they are located, Chinese employees from foreign, joint-ventures or state-owned companies, share the same cultural values and determine the way they deal with conflict management. These cultural values make Chinese people work harder. Confucianism and Buddhism principles like harmony, the cooperative principle, politeness, the win-win principle, loyalty and endurance are exercised in the way they do their business (Li and Moreira, 2009). Various other researches show that the economies of Japan, Hong Kong, Singapore, Taiwan, South Korea and more recently China are advancing at a better pace than the economies of the western economies because of the influence of deep rooted religious and cultural values of religions like Buddhism, Confucianism and Shintoism.

1.6.5 Management and Jainism:

Jainism is one of the oldest religions of the world and it possesses a cluster of very successful and persevering entrepreneurs. They have a name in the Diamond Industry. They are doing well in India as well as in other countries. Values like trust, relationship, human capital and employee morale, service and loyalty, have long been recognized as vitally necessary to business success and longevity (Shah, 2007). The Jain philosophy of collectivism encourages being one with other members of the community, planet and universe. This concept keeps at bay the vices of selfishness, egoism and

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individualism and encourages virtues like humility, camaraderie, moral conduct and cooperative behaviour, which lets them thrive as a group. Greed and materialism of the globalised world has not created a dent in their style of conducting business activities because they stay strongly rooted to their religious and cultural values.

Atul K. Shah, in his study on Jain Business Ethics, asserts that Jain Business community succeeds in their ventures because of the religious beliefs and cohesiveness which further regulates their behaviour and warns that if they steer away from their values then they are doomed. Like all other religions, Jainism emphasizes the concept of self development. Limited availability of resources and their limited potential is everybody's concern. But the Self within a human being has unlimited potential. That's why the concept of self-management is of utmost importance. Self-management improves efficiency; it bestows peace, cheer and equanimity and equips us to handle many of the complexities of life well. Jainism advocates overcoming pesky vices like *krodha* or anger, *mada* or vanity, *kama* or sex and *lobha* or greed. Jainism recommends the practice of five principal virtues: Ahimsa or non-violence, *satya* or truth, *achaurya* or non-covetousness, *Brahma-charya* or celibacy and *aparigraha* or non-possession (Jain, 2005). The vital elements of Jain thought are self management and attainment of spiritual energy. This brings originality and creativity, and consequently success in professional and personal sphere of life. This helps to rising above oneself which matches with the management concept of the hot-air balloon approach. In a study on Jain metaphysics, ethics in relation to modern management thought, it was noted that Jain philosophy tackles the issues at the basic level of human thinking as the quality of actions and results will improve once there is improvement in the basic thinking of the man whereas the western design on management deals with issues at superficial, material external and peripheral levels.

1.7 BRIEF INTRODUCTION TO SIKHISM:

The Sikh religion is the most modern, scientific, unique and all embracing religion. It is modern because when we look at the history of main

religions of the world, it not only appears to be the youngest of all- hardly five hundred years old- but also proves to be the most time-relevant. It is scientific because, though it is believed that faith and logic can't go together, the whole of the philosophy on which Sikh religion is based, is by and large, fully logical, rational, objective and scientific. The religion is unique not only in its form and faith but in its content, philosophy, traditions, culture and history as well. It is all embracing because it is based on the principle of fatherhood of God and brotherhood of mankind, not confined to the people belonging to any particular class, creed, community or geographical area but taking in its fold the whole mankind.

Sri Guru Granth Sahib is the holy scripture of the Sikhs, which manifests the wisdom of great sages and saints. It contains the Hymns of thirty- six holy spirits of whom only six were Sikh Gurus and of the remaining thirty, fifteen were Hindu and Muslim saints, four were followers of the Gurus and eleven were Bards who were called `*Bhatta*' or Brahmin scholars – thus giving it a pluralist outlook and universal appeal. The scripture has been open to the whole mankind and it is not confined to any one sect, community or geographical region. The decision of the tenth Sikh Master to pronounce *Sri Guru Granth Sahib* as the Guru is totally new in the history of religions and it has given the Sikh religion a new meaning, a new direction and a new dimension. The wisdom enshrined in *Sri Guru Granth Sahib* can transform the mankind from ordinary to extra-ordinary, propounding a complete life-style and demolishing away the walls of falsehood, ignorance and ego.

Sikhism, the fifth largest and one of the youngest religions of the world is considered as the most down to earth and practical religion of the world. It is a religion of the new age. It is an egalitarian religion which preaches a message of love, devotion, truthful living, liberty, equality, fraternity and remembrance (*Simran*) of God at all times. It is a universal faith with a message of peace and prosperity for the whole world. It is a life affirming faith with positive attitude and high spirits. It is heartfelt adoration, devotion and surrender to one God. It

is a thoroughly modern and progressive religion which evolved in India as a solution to the catastrophe that plagued Indian society in the fifteenth century.

The credit goes to Guru Nanak that he introduced real reforms and laid the foundation on which his successor, the tenth Sikh Master, Guru Gobind Singh created a new nation. Guru Nanak saved his followers from those shortcomings to which the disciples of many other religions had been falling prey to for centuries. He taught the people worship of God and purity of character. In this way, he started a new religion which was simple, independent, non-communal and free from rites and rituals (Cunningham, 1994).

The Sikh religion differs as regards the authenticity of its dogmas from most other great theological systems. Many of the great teachers the world has known have not left a line of their own composition, and we know what they taught only through tradition or second-hand information. If Pythagoras wrote any of the tenets, his writings have not descended to us. We know the teachings of Socrates only through the writings of Plato and Xenophon. Buddha has left no written memorials of his teaching. Kungfu-tze, known to Europeans as Confucius, left no documents in which he detailed the principles of his moral and social systems. The founder of Christianity did not reduce his doctrines to writing, and for them we are obliged to trust the Gospels according to Matthew, Mark, Luke, and John. The Arabian Prophet did not himself reduce to writing the chapters of the Quran. They were written or compiled by his adherents and followers. But the compositions of the Sikh Gurus are preserved and we know firsthand what they taught (Macauliffe, 1909).

According to Sikhism, man's salvation lies not only in his faith, but also in his character and his eagerness to do active good. "Life without virtue runs to waste," says Guru Nanak. The Guru gives practical tips to achieve the goal. Every Sikh is expected to replace lust, anger, greed, undue worldly attachment and pride with their virtuous counterparts, self-control, forgiveness, contentment; love of God and humility before deciding to go to the next step of doing active good. It is like sweeping the floor. As a rule; where the broom does

not reach, the dust will not vanish off itself. "The new thing will fill the vessel only if the existing one is wiped out," says the Guru. The basic philosophy of Sikhism can be summed up as under:

- Belief in one single God who is omnipresent, omnipotent and omniscient; who is formless, shapeless and timeless; who is self made and self guided and who has no human incarnation but is within everybody, every living thing and every object of nature ,and; who can be realised (not seen, touched or physically met) by pious living.
- Considering the Holy Scripture, Sri Guru Granth Sahib, as the eternal Guru and seeking guidance only from it. As such, no Sikh ever worships any human Guru.
- Neither indulging in idol worship nor following any rites, rituals or ceremonies which are generally associated with other religions. Instead, the Sikhs are ordained to lead a simple, straightforward and pious family life. It should be remembered that Guru Nanak was not a priest either by birth or by education, but a family man who exalted his spiritual vision to the loftiest heights, not by renouncing the world but by living in it.
- Adopting the following three principles as one's way of life: Earning one's livelihood by honest means; Praying to the Almighty, and; sharing one's earnings with others. Thus, according to the Sikh faith doing one's job/duty honestly and sharing one's surplus with others are as important as praying to God.
- Adopting rational approach and never falling a prey to blind faith and superstitions. One who has faith in God and thinks that He is always with him, need not fear any evil spirit or ill- omen.
- Leading an honest, truthful and uprighteous life-never telling lies, never betraying anybody, never trying to own what rightfully belongs to others and never falling a prey to temptations.
- Leading a life which is totally free from hypocrisy, pride and arrogance. Religious rites like taking ritual baths, visiting places of pilgrimage, keeping fasts, doing penance and wandering in forests in search of God- are worth nothing unless one's heart is pure and he does good deeds. However, when

one's heart is pure, one is doing good deeds and one has not forgotten his Creator, he need not bother about any rites or rituals. A saint has no need to take a holy bath and a thief will remain a thief inspite of taking such baths, says the Guru.

- Adopting service of others as a way of life and giving something to the needy in charity. It is through selfless service and self- sacrifice that one can please the Master, get honour and attain salvation.
- Shunning all types of intoxicants, bad food, bad company and bad habits. These make a person dissolute, lead him astray from the right path, tarnish his image and degrade him in Master's eyes.
- Keeping one's character above board and considering it as one's greatest treasure and possession. Man should treat all other women except his wife as his mothers, sisters or daughters, according to their age and the same principle applies to women with regard to men.
- Conquering one's mind by controlling / sublimating one's passions like lust, anger, greed and too much attachment. Victory over the mind is victory over the world.
- The Sikh way of worship and prayer is also very simple. One doesn't need any ritualistic paraphernalia for this purpose. He doesn't even need to go to any particular place for it. He can do it at any time, at any place and in any way.
- Keeping one's poise, equanimity and cool under all circumstances. Taking pleasure and pain, honour and dishonour, gold and clay in the same way and with the same spirit. Feeling no pride if one is made a ruler and no dishonour if one is made a beggar; all this is in the hands of God.
- Exercising utmost restraint, patience and endurance in the face of hardships and worst calamities. Following humility in word and deed, considering oneself as lowest of the lowly. However, being humble doesn't mean suffering humiliation. Nor does being tolerant mean being a silent spectator to injustice, excesses and atrocities. It is as bad to bear a wrong as do a wrong.

- Neither scaring anybody, nor getting scared by anybody. Taking up arms and fighting with all one's might against the perpetrators of injustice and atrocities when one feels that weapons of peace are failing to produce the desired results.
- Believing that all men are equal and they are all the children of the same God. The distinctions of caste, creed, gender, dynasty etc are all false and misleading. The only principle to be followed is the principle of fatherhood of God and the brotherhood of mankind.
- Believing that birth and death are in the hands of the Lord and people come and go according to His will. Death is to be accepted as joyfully as birth for it is with death that life gets completed.
- Living in tune with nature. Respecting all life whether in flora or in fauna. Thus, considering air as one's Guru, water as one's father and the earth as one's benign mother.
- Giving equal respect to the women folk and considering them as equal partners in every matter and respect. Thus, the marriage is to be treated as a holy and everlasting alliance between man and woman. The husband and the wife should not only remain faithful to each other but live as one spirit in two bodies.
- The Sikh religion is the most practical religion. The language used is the language of the masses; the idiom, the similes, the metaphors and the examples have been taken from the day to day life. In fact, it has mysticism without mysticism and spiritualism without ritualism.

1.8 MANAGEMENT AND SIKHISM:

Sri Guru Granth Sahib gives message for spiritual development as well as human development including management effectiveness. *Sri Guru Granth Sahib* has many treasures to contribute in different areas of management like leadership, motivation, ethics and CSR. It is a store-house of knowledge which teaches self-discipline and control as only a person who can control his mind and reactions can control/manage an organisation and people in it and attain managerial excellence. As long as the manager's mind remains an unconquered

enemy, the manager has to serve the dictation of anger, greed, lust, illusion, etc and this may result management failure however when the mind is conquered, the manager will have no difficulty in achieving their organisational goals (Muniapan, 2007).

Sri Guru Granth Sahib helps develop the sense of service and sense of sacrifice for others which help individuals to evolve as better human beings and better organizers consequently they develop a higher and broader vision and work not for the benefit of one but for the larger benefit of all. A perfect being is described in the Sikh Scripture, as, "One who revels in doing good to others". Altruistic action and right character take precedence in the Sikh Scheme of values (Singh, 2009). The Sikh heritage reminds the spiritual seeker of the social obligations of society, namely that the spiritual guest in not only vertical but horizontal as well. The affairs of human life are essential considerations to a spiritually aware individual. The Sikh religion strives to create an ideal society that has as its basis spiritual awareness and ethical integrity. In short, Sikhism expounds the ideals of a cultured person who lives holistically with inner awareness of the Lord and with the purpose of serving the nation selflessly (Swami Ram, 1986).

English scholar Max Arthur Macauliffe acclaimed that Sikh religion is a religion which embraces an ethical system which has no match. Sikh Scriptures – Guru Granth Sahib is a character building ground of a Sikh in which are firmly rooted his/her ethical values to run the daily affairs. It emphasizes the importance of *gun* (virtues), and obviously disengaging from any known vices in the society (Singh, 2002)

Broadly speaking, the ethico-spiritual precepts of the gurus in the *Adi Granth* can be generally summed up under three main heading (1) the need for the improvement of man, (2) the nature of relationship of man to man as it ought to be and (3) the union of man with spiritual entity, which is said to be not away from us (Singh, 2009). Only he should sit on the throne, which is worthy of it and who has realized the Gurus word and silenced the five desires (Lust, anger, greed, attachment and ego) (SGGS, P-1039).

Thus, the present study, Management Perspectives in Sikhism is an attempt to find out the wisdom and sagacity of the Sikh Gurus and Sikh Scripture *Sri Guru Granth Sahib* in the light of management paradigms of today.

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2

REVIEW OF LITERATURE

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The empires of knowledge are the only empires that matter and that last as it is these empires which lead to the creation, development, sustenance and survival of all other empires. However, like the proverbial Roman Empire, the empires of knowledge are built neither in a day nor by a single person or group of persons. On the other hand, there are hosts and hosts of scholars belonging to different times and climes with whose consistent efforts the majestic edifice of knowledge not only comes into existence but also develops and shines further. Thus, no research, whatsoever, can be conducted in isolation and every researcher is indebted to all his/her predecessors and contemporaries who have in any way, made their contribution to that particular field. The review of literature that follows is the researcher's endeavour to highlight that contribution and acknowledge her indebtedness to them for paving the way for her research.

A large number of studies that have been conducted by scholars and researchers on different aspects of management perspectives through spirituality in India and abroad are reproduced in brief as under:

Upinderjit Kaur (1990) in her published Ph.D thesis *"Sikh Religion and Economic Development"* assessed the role of the religious factors in economic development with particular focus on Sikhism. The study is inter-disciplinary in nature and the researcher has tried to present a critical evaluation of the basic tenets of the Sikh community and the incentives/disincentives which they provide for economic development. The study analyzed the relationship between Sikhism and economic development by studying Sikh religious system, the scriptural value system, the institutional framework and the operational value system as the main parameters. The researcher found out that non-economic factors have a decisive influence on economic development. In other words, religious beliefs and values influence the economic system by putting an indelible impact on the ethos of an economic system. It is concluded that Sikhism is supportive of forces of progress as it is a life-asserting, world–affirming, progressive, active and egalitarian religion and the Sikhs because of their entrepreneurial and progress oriented character have been playing an

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important role in the country's economic growth.

Braam Oberholster (1993) in his paper, *"Management- A Christian Perspective",* outlines the concepts and flaws of classical, human relations and human resource management perspective and unfolds the relevance of the Christian perspective in the said areas. The study suggested that according to the Christian perspective the role of management should be understood as that of a steward (servant leader) who together with other God created people, takes care of the resources that have been entrusted to them for the development towards God directed purposes and to the glory of God. It further says that the manager is expected to bring development through his work which is for the benefit of others and should be proactive, innovative and balanced in his approach. This perspective provides the businessman a much higher meaning in life than mere material gain, much higher purpose than to make profit and in his role as a steward, to provide a spiritual dimension in the work place. The study concluded that the Christian perspective brings overall enrichment by meeting people's psychological, social, intellectual, aesthetic and spiritual needs while addressing economic, technological, societal and environmental concerns to the benefit of all mankind.

S.K. Chakraborty (1995) in his book *"Ethics in Management: Vedantic Perspectives"* provided a conceptual and empirical framework of *Vedantic* and allied principles applicable to the various aspects of management. The book examined the relevance of the *Vedantic* system in individual motivation, leadership and the transformation of the work ethics. It suggests a set of guidelines to revive holistic consciousness for ethico-moral values. It also studies the contribution of great thinkers like Rabindranath Tagore, Mahatma Gandhi, Sri Aurobindo and others in the field of different management perspectives.

The author also examined the Tata leadership crisis of 1991 and the securities scam of 1991-92 and asserted that the fragmental approaches to modernize organic cultures like that of India, are fraught with grave danger. If its basic human values are restored with renewed vigour, of which the business

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ashram could be a modern symbol, India would be doing good, both to herself and the world. The author concludes that the integration of western technological and managerial skills with a holistic cultural ethos and system of values should be applied in management for sustaining corporate morality.

Stephen J. Gould (1995) in his paper, *"The Buddhist Perspective on Business Ethics: Experiential Exercises for Exploration and Practice",* asserted that a Buddhist perspective on ethics takes into account the individual in a holistic manner. The purpose of the paper was to study Buddhist –inspired approach to ethics and its applicability to business. The researcher constructed exercises to study the self- understanding of the managers and its impact on the conduct of the business. On the basis of these experiential exercises, he emphasised that an individual should focus on one's thoughts, feelings and behaviours in relation to one's ethical bearing in the conduct of business. The study suggested that by using meditative exercises, the managers can enhance ethical understanding and practice in business matters. It finally concluded that Buddhist perspective on inner thoughts and feelings of the individual can illuminate ethical concerns in highly practical ways and help decision-makers to take ethical decisions.

Addel Rahman (1995) in his paper, *"An Islamic Perspective on Organisational Motivation",* offers an alternative Islamic perspective on organisational motivation. The study reveals that Western models conceive organizational motivation as, in essence, a human relationship between the organizational member and the organization whereas the Islamic perspective perceives organizational motivation as a human relationship, but one that springs from or, is anchored in the relationship, between the individual and God. Therefore, the researcher asserts, that the cornerstone of employee motivation is not the individual intrinsic needs but those work related commitments that are spiritual in nature and are for serving others.

The alternative Islamic perspective on organisational motivation as proposed by the researcher was based on the Islamic concept- *ihsan* i.e perfecting one's behaviour by inculcating divine goodness. The study concluded

that if the model of organizational motivation is based on Islamic perspective then it will lead to maximize organisational efficiency, the organizational member's dignity, self-control, self- responsibility, self-respect and client responsiveness.

N. Siva Kumar and U.S. Rao (1996) in their paper, "*Guidelines for Values Based Management in Kautilya's Arthashastra*", assert that *Kautilya's Arthshastra* provides a total framework for the practice of value based management. The objective of their paper was to develop a model for value-based management on the guidelines provided in *Kautilya's Arthshastra* with focus on ethics, morals and values. The model developed by the researchers is based on three components. The first component, organizational philosophy, defines the basic purpose of the existence of the organization, which should be welfare of the various stakeholders and the society. The second component is value based leadership. The researchers assert that *Katuliya* insisted on a leader who was virtuous, who promoted the people's welfare at all times, in all places and at all costs, who is a righteous and spiritual leader. The third component is organization's culture. The model incorporated the *Kautilya's* belief that not only the leader but organization members should also be virtuous and righteous and their righteous behaviour should be rewarded while their unethical behaviour should be checked. The model also elaborated the policies for the accomplishment of organizational purposes.

The paper concluded that *Kautilya's* approach acknowledged the relevance of various components of organizational philosophy and culture, stakeholders' policies and feedback on performance in effective practice of value-based management. The unique feature of the '*Arthashastra'* was found to be the concept of '*Yoga-Kshema'* (social welfare). The paper construed that *Kautilya's Arthshastra* provides guidelines towards the practice of value-based-management which are applicable even today.

Ronald M. Green (1997) in his paper, *"Guiding Principles of Jewish Business Ethics",* developed six most important guiding principles of classical Jewish business ethics and illustrated their application by applying them on issues of

business responsibilities. These principles included-(1) the legitimacy of business activity and profit; (2) the divine origin and ordination of wealth (and hence the limits and obligations of human ownership); (3) the pre-eminent position in decision making given to the protection and preservation (sanctity) of human life; (4) the protection of consumers from commercial harm; (5) the avoidance of fraud and misrepresentation in sales transactions; and (6) the moral requirement to go beyond the letter of the law.

These principles specify that economic activity should be carried out to earn legitimate profits and should be pursued for social justice, and protection and preservation of sanctity of human life. According to the researcher, these *Talmudic* principles (Jewish principles of faith) advocate that the business should be conducted within the framework of religious and ethical norms, should avoid fraud and misrepresentation and should protect the vulnerable consumers from harm. Managers should act as stewards of wealth, property and natural environment. The study concluded that religious and ethical teachings can lead managers towards moral sensibilities and higher level of moral accomplishments.

Rafik Issa Beekun and Jamal Badawi (1999) in their published research work**,** *"Leadership: An Islamic Perspective*", integrated contemporary business techniques with traditional Islamic wisdom. The objective of the study was to understand the nature and processes of Islamic leadership and to interpret a model of leadership effectiveness from Islamic perspective. The findings of the study depict that Islamic leaders were effective because they adjusted their style of leadership to fit the characteristics of their members and the situations but neglected their roles as coaches or mentors. Researchers assert that those leaders who engaged in self – development and had ability to look at a situation from multiple perspectives were more successful.

The study also gave the notion of dynamic followership, as emphasized in Quran, where followers should be obedient and have willingness to work in unity. They analyzed Kouzes and Posner model (Model developed by Jim Kouzes and Barry Posner in their famous work "Leadership Challenge" from

Islamic Leadership perspective and juxtaposed each step with verses from Quran or anecdotes of Islamic leaders, concluding that the superiority of a leadership model centered on ethical principles is finally emerging as the best leadership paradigm.

M.P. Bhattathiri (1999) in his research article, "*Bhagavat Gita and Management",* discussed the value of old truths in the new context. The objective of the study was to develop a framework of management based on wisdom of *Bhagavad Gita* for conducting managerial functions in an excellent and efficient manner. The findings suggest that every manager tries to reach a level of excellence and effectiveness and this can be achieved by managing oneself as propounded by *Bhagavad Gita*. According to the researcher *Sri Krishana* elaborates two types of work culture-*daivi sampat* or divine work culture and *asuri sampat* or demonic work culture and advocates *daivi sampat* as the right and true way of managing business. The *Bhagavad Gita* contains many management concepts and strategies to tackle and overcome crisis and to achieve the mental equilibrium.

The researcher stresses that in the comparative analysis of western management and management as given in *Bhagwad Gita*, the inference is that western management thought often deals with problems at material, external and peripheral level whereas *Bhagavad Gita* tackles the issue from grassroots level of human thinking. The best means of effective management performance is the work itself. *Sri Krishana* changed *Arjuna's* mind from the state of inertia to one of righteous action but reminded him that his actions should not be for his benefit but for '*Loksangraha*' i.e. for the welfare or the good of many. He concludes that western management model should not be discarded but modified in accordance with the ideals of *Bhagavad Gita.*

Gerald F. Cavanagh and Mark R. Bandsuch (2002) in their paper titled "*Virtue as a Benchmark for Spirituality in Business"* tested the hypothesis-A spirituality that enables a person to develop good moral habits (or virtue) is appropriate for the workplace. To test the hypothesis, they analysed the leadership styles of-Aaron Fewerstein, Max Depree, John Marx Templeton,

James E. Brike and Robers Haas- the top five executives. It was found that these leaders attributed their success to their own spiritualities. Their examples demonstrated how virtue stems from their spirituality and is, therefore, reasonable to use virtue as a benchmark to judge the appropriateness of the spirituality and it should not be casual or occasional or religion based. The findings show that the development of most of the good moral habits or virtues in the workplace increase worker integrity, cooperation, motivation, creativity, job-satisfaction and productivity.

It is found through the study that a virtuous person will always act ethically and will do the right things at work and elsewhere. The researchers conclude that the process of virtue development includes repeated good moral acts which becomes a habit and leads to the formation of employee's virtuous character, which in turn benefits the workplace and the firm, minimizing the potential problems.

E. M. Epstein (2002) in his paper titled *"Religion and Business – The Critical Role of Religious Traditions in Management Education"* highlighted the importance of religious values in management and the need to teach these values in the business schools. According to the researcher, several contributions noted that the *Hebrew Bible, Rabbinic Writings, the Quran* and the books of *Sunnah* are reasonably explicit concerning the ethical standards expected in particular business contexts. The study asserts that Management education has a role to play in introducing teachings drawn from our religious traditions into business ethics so that individuals have sought to create a connection between their work personality and their religious/spiritual personality. The study concludes that business actions, spirituality and religious commitment are inextricable parts of a coherent life and the management students should be prepared to consider this possibility through reformed curriculum.

Kuldeep Singh (2002), in his paper titled, *"Business Ethics in Sikh Tradition",* claimed that Sikhism sets very lofty moral standards for its adherents to follow and gives high ethical values to run the daily affairs. The objective of the paper

was to develop the moral standards and code of conduct for business based on the wisdom of *Sri Guru Granth Sahib* (Sikh Scripture). The study asserts that Guru Nanak founded Sikhism when other religions were failing to provide right direction to the people. The author has quoted many hymns/verses from *Sri Guru Granth Sahib* to depict the ethics to be adhered to by the business community.

The findings suggest that on the basis of virtues emphasized in *Sri Guru Granth Sahib*, a Sikh businessman is to make sure that his business ethics are not in conflict with the value system of Sikh religion. He is to share his earning with his fellow beings in the spirit of responsibility and not as charity, he should treat every employee equally irrespective of caste/creed/age/gender, he should not cheat, lie, bribe, indulge in black marketing or hoard money and he should not deprive anyone of his/her due share or wages. The analysis of Sikh ideology further suggests that an employee should also do his job sincerely with the objective of serving humanity, and not to earn money to become rich or to boss over others. The researcher concludes that *Sri Guru Granth Sahib* can become the basis of character building for a Sikh as Sikhism gives a most ethical system for proper conduct of business as well as other professions**.**

Nalini V.Dave (2003) in her book, "*Vedanta* and Management", focused on basic and eternal truths of *Vedanta* and illustrated the application and implementation of these in management practices. The author proposed the Indian management thought based on the concepts of *Vedanta* in the areas of management of self, management of men, leadership, motivation, communication, decision-making etc. It was suggested that a manager should be *Karma-Yogi*, in the real sense of the word. If he has control over *Raga* (attachment), *Bhava* (fear), and *Krodh* (anger), if he has the art to lift his people from egocentric vision to macro-vision, if he can manage his own self, if he can bring out maximum divinity and potentialities from his employees for the betterment of not only the employees but also of the organization and the society as a whole, he will definitely come out as an excellent manager just like *Raja* (King) in governance and *Rishi* (Saint) in qualities. The author concluded

that according to the *Vedantic* view, business should not be viewed only as a means of earning profits but as a means for the evolution of individuals, organizations and the whole mankind towards its excellence.

Arun Kumar (2004) in his published research work, *"Management Leadership through Bhagwat Gita",* made an in-depth study with a view to explore, identify and formulate the wisdom of *Bhagwat Gita* in the field of leadership and team building, philosophy of life, work ethics, decision-making, motivation, communication and human relations in business and industry. A closed ended opinion poll questionnaire was developed by him to find out the opinion of consultants, managers and supervisory engineers working in Indian and multinational corporations within the National Capital Region regarding the possibility of management leadership through *Bagawat Gita*.

Though the concept of *'Nishkama Karma*', doing good deeds without any expectation of reward, recognition, appreciation or gratitude, the central teaching of *Gita*, was rejected by the good majority in the opinion polls. The concept of *'Nishkama Karma*' might be acceptable if it is explained as process-oriented instead of reward-oriented. Process education stresses the process through which results are obtained and not the results themselves. A comparative analysis of western model of Management Leadership and *Bhagwat Gita* model of Management Leadership leads to the conclusion that *Bhagwat Gita* model is absolutely superior to the western model and a successful management model for any country must be culture specific. It was concluded that by the synthesis of *Bhagwat Gita* philosophy, beliefs, attitudes and values with Western thought and techniques, Indian managers would be able to fulfill their Indian cultural specific roles not only in Indian corporate scene but in the world corporate scene also.

Justin G. Longenecker, Joseph A. McKinney and Carlos W. Moore (2004), in their research paper, *"Religion Intensity, Evangelical Christianity and Business Ethics: An Empirical Study",* undertook an empirical investigation of 1234 business managers and professionals in the United States with an objective to study the relationship between the religious commitments and

business ethics. Respondents evaluated the quality of 16 business decisions and also indicated the nature of their own religious persuasions. Those who accepted very positively the Bible as a reliable guide and recognized Jesus Christ as Lord of all business activities were classified as Evangelicals. The study found that Evangelical and Non- Evangelical respondents differ in the degree of importance they assign to religious values. Evangelical respondents showed a greater reluctance to approve ethically questionable decisions than did respondents holding other type of religious faith. The study concluded that there is a positive relationship between the religious commitments and business ethics of managers and some values improve moral judgments of at least some type of ethical issues.

Muzammil Siddiqi (2004) in his research article, *Business Ethics in Islam*, deliberated upon the teachings of Prophet Mohammad with an objective to develop Islamic business ethics. The researcher threw light on the great personality of Prophet Mohammad, who was an ideal human being, a multi-dimensional personality, the best teacher, preacher, guide, statesman, lawgiver and judge and was also a very honest and successful businessman. According to the study, every manager should follow the Prophet, who emphasized that honesty and kind dealing with customers is the secret of success in business.

The researcher also analysed the major principles of fair business dealing according to Islam like *Al-Tirmidhi, Al-Bukhari, Abu Dawud* etc. where Islam forbids monopolies, hoarding merchandise, transaction of *haram* items, advocates mutual consent of two parties, kindness to buyer, truthfulness and honesty in dealings and discussed the role of business ethics in present scenario. The study concludes that in the present era of globalization all people should be treated equally without discrimination, the resources of earth should not be wasted or destroyed, due respect should be given to religious sentiments of all, ethical standards should be promoted, education system should be improved and all should live under the golden rule-Like for others what you like for yourself.

Prema Sagar and Ashwani Singla (2004) in their paper*, "Trust and Corporate*

Social Responsibility: Lessons from India", have discussed the concept of corporate social responsibility as enshrined in the sacred Indian texts and its impact on Indian CSR policies. By analyzing the top ten most respected companies in India, the researchers found that the deeply engrained belief in *Karma* as espoused by *Bhagwat Gita* extends into the role of business in the society, breaking across the barriers of culture, religion and language. The findings show that the renowned corporate houses of Tata and Birla have led the way in making corporate social responsibility an integral part of their business plans.

The concepts of triple bottom-line reporting, i.e. assessing and providing an account of a company's social, environmental and economic impact and performance was embraced by only a few till 2000 but today such reporting is done by the majority to prove that they are acting responsibly. An analysis of Fortune 500 companies shows that all are pursuing CSR policies, mainly being handled by their public relations department, followed by CSR department or other departments and areas handled range from ethics, environment, health and safety to gender rights, investors rights, human rights etc. It is concluded that the Indian values are the pillars upholding the symbiotic relationship between the community and business in India.

E. Ajanta Chakravarty (2005) in his book titled, "*The Gita and the Art of Successful Management",* brought out an interesting study of *Gita* in the context of management of modern enterprise. The purpose of the book was to explore the management base of Hinduism as enshrined in *Gita*. The researcher deemed the warrior as an executive and the *Sarathi* as a manager and deduced that the success of the warrior depends on the vision and analyzing skills of the *sarathi*, who knows how to take best advantage of the opportunities. *Gita* describes different forms of *Yoga* and according to the author, *Yoga* is a philosophical system that treats all life as a management enterprise. The study surmised that a manager, to be successful, should take realistic vision of the totality and should rise above narrow, short term and individualistic motives. He should be able to clarify the subordinate's ideas,

encourage and motivate him, increase his knowledge, guide him the way *Krishna* transformed *Arjuna*, who was dispirited, directionless, confused and in agony. The study concludes that the organization will thrive only when manager keeps a larger vision comprising good of mankind and the welfare of society and in the end like *Arjuna*, one should be above all doubts towards the duties and rise in enlightenment.

Nikhil Barat and Bani P. Banerjee (2005), in their book, *"Comparative Ethos in Management",* analysed continents like America, Europe, Asia, and Australia to highlight the difference between the civilisation and ethos of the countries. History, education level, character traits, national ethos and ethos in management of different countries were discussed with the objective that the study of the different traits would enable the growth of mutual understanding and thus make global interactions more objective and fruitful. The authors undertook a critical study of several leading countries to establish country specific and time specific trends as also the changes that have taken place and changes most likely to happen in those countries. It has been found that communication gap between managers of different countries who were to operate together in the age of globalisation should be realised and removed. The study concludes that in any country, a company's success is best assured if its ethos is guided and is in line with the national ethos of the country it is operating in.

Aruna Das Gupta (2005) in her paper titled, *"Corporate Social Responsibility in India: Promoting Human Development towards a Sacro-Civic Society",* attempted at charting out a road map for signifying the importance of CSR. She asserted that corporate giants have a great role to play in the development of the society. They are not only engines of economic growth but also pivotal agents of social and political integration. According to the survey undertaken by the researcher, there were a number of companies who believed in CSR in India. Nearly 70% of the corporate houses believed that they have an obligation towards the society upon whose resources they are drawing but only 3% companies have written CSR policy.

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The paper citeed examples of different Indian business houses involved in CSR in promoting overall human development. Most of the concerns like Tata Sons, Birla Group, Canara Bank, Wipro, NIIT, IBM, Philips Software Center, Infosys, HCL etc. are contributing towards community development. The key areas covered in the CSR initiatives are skills training, literacy, health, hygiene, sanitation, environment programmes, water harvesting, rural upliftment and social rehabilitation. She concluded that CSR is not merely a buzz work today but is being rapidly imbibed into the culture of organizations. CSR will be the way to go in future and Indian companies are showing the way of making sacro-civic society, a society where equality, fraternity, liberty and harmony prevail.

Swami Someswaranada (2005) in his book, "*Business Management- the Gita Way",* stressed that the management should be redefined and should be culture specific since we lack strong foundation in management of organisations. The author suggested that in India a leader can be successful when he knows his subordinates well and for that he has to understand the characteristics of Indian psyche and the focus should be on workmen and masses. According to the author, the Indian wisdom offers theory P (P for Parent) where manager goes through the three steps of empowering the subordinates: *Bhakti-* where manager should establish relationship with employees, *Yukti-* where manager should focus on the development of the intellect of the subordinates and Mukti- where manager should give more and more freedom to employees in the work.

The author believes that profits are a must for a company but the method of earning it should be to serve maximum number of people in a better and still better way. All the chapters and concepts are laced with illustrations and examples, and on their analysis many models for solving various problems faced by the organizations have been propounded. The author concludes that the *Gita* tries to solve the problems of business by solving the problems of the people because real power lies with the people, not with money or knowledge and a businessman should think in terms of giving a lead and direction to the

industry with a mission to help the country to grow because our growth is sustainable when we grow along with others.

Robert Burke (2006) in his paper, *"Leadership and Spirituality",* used a practical epistemological exploratory approach to develop a new leadership paradigm. For the purpose of the study, the researcher studied the history and underlying philosophies of management that have led to the current popular concept of leadership with a view to suggest a different world outlook to bring about a change to the philosophies in order to enhance leadership effectiveness. The researcher found that effective leadership is multi-disciplinary, involving not only those disciplines of sociology, psychology and technology but that of spirituality as well and suggested that effective leadership can be achieved by creating an integral spiritual connectedness between governments, organizations and society as a whole.

He found spiritual leadership approach effective because of the different ways it offers for deeper insight not only into leader's own spiritual self, but also beyond this to that of others with whom the leader interacts and that of others who are affected by the results of their leadership. The researcher concludes that through leaders emotional and spiritual intelligence, a new leadership paradigm can emerge where leaders will be effective in management due to rational intelligence and effective in leadership due to use of multiple intelligence.

Hsing Yun (2006) in his paper, "*A Buddhist Approach to Management",* laid down the principles of Humanistic Buddhism and its application to human resource management and has given the prerequisites of a modern manager in accordance with Buddhist approach. The objective of the study was to analyse the working of the *Sangha* Community and the Chinese Monasteries to develop management perspectives from Buddhist *Shastras* and *Fo Guang Shan*. The study revealed that Buddhist *Sangha* Communities were organisations that excelled in managerial skills because they followed the system of equality and shared responsibility, decentralised leadership, democratic governance and effective communication, respect to all members of the community. The

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success of the Chinese Monasteries was found to be the actuality that they relied on the principles of self-commitment, self-monitoring and self-discipline.

The *Fo Guang Shan's* approach to management was found to be based on the fact that they believed in shared vision and values, and convergence of ideas and opinions of the members. The management perspective developed from the *Amitabha Sutra* and *Lotus Sutra* management was that a manager should be an expert in ecological as well as human resource management and should have the power of accommodating people's needs. The study concluded that Humanistic Buddhism relied on principles of self-discipline, self-motivation, self-monitoring and repentance, and to be successful, a leader should know how to develop, cultivate and nurture a competent staff.

Stefano Zamagni (2006) in his paper titled *"Religious Values and Corporate Decision Making: An Economist's Perspective",* addressed two questions, namely- why do we talk of corporate social responsibility today so insistently and what is the response to the demand for CSR from cultural and academic circles. The study asserts that corporate philanthropy has always existed and the logic of the philanthropic enterprise is one of concession or compassion and this logic and action of 'non–profit organizations' have penetrated into the logic and action of 'for-profit organization' and also because consumers in the epoch of globalization are becoming more concerned about the moral consequences of their choice and do not choose to spend money only on the criteria of price/quality ratio.

The researcher also asserts that since economics was born out of moral philosophy, ethics should become a part of the objective function of the agent. It will be the automatic motivation to do what seems right, thereby introducing moral philosophy and religious or moral values into an economic discourse either as constraint of the objective function or as an argument of the objective function itself. The study concludes that CSR should rest on the principle of equal dignity of all subjects involved in a business activity, starting from the setting of goals to the fulfillment of the entrepreneurial plan.

Syed Agil, Djasriza Jasin and Fatimah Pa'wan (2007) in their paper, *"Nine*

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Islamic Management Practices and Habits in Islamic History: Lessons for Managers and Leaders", endeavoured to draw lessons from history for the benefit of modern leaders and managers. The objective of the paper was to analyse the management style of *Caliph Ali ibn Abi Talib* and *Caliph Umar Al-Khattab*, the two leaders in Islamic history who administered the state with justice and tolerance.

The study found that their management systems were based on nine principles, namely-adherence to the religious texts, shared mission, mission and values, character building, putting the right people in the right place, permanence and dynamism, strong human relations, group consultation, controlling and justice and selective adaptation. The study concludes that *Caliph Ali ibn Abi Talib* and *Caliph Umar Al-Khattab* were successful and popular leaders because of their unique characteristics and these attributes should be acquired by modern, contemporary leaders and managers to create effective and efficient organisations.

Atul K. Shah (2007) in his paper, *"Jain Business Ethics*", proposed to examine the ethics and practical values of the Jain business community. The objective of the paper was to demonstrate the relevance of culture and community to the sustainable business success and to show how present day studies of social responsibility and sustainability could be influenced by the Jain culture and community. According to the researcher, the success of Jain business community was the outcome of their cultural and religious heritage. The study indicated that Jains follow an ethical code of conduct in business and regularly interact with monks and nuns.

The study reveals that Jains were astute, trustworthy, reliable, and versatile and have a sense of community loyalty. The study further reveals that Jainism advocated *Ahimsa* meaning non-violence, *Anekant* meaning that truth has many facets, *Asteya & Satya* encouraging Jains to be truthful and honest in their actions and not to steal, *Saiyam* meaning self-discipline and self-control, *tapas* or restraint in eating, *Aparigraha* explains that possessiveness and materialism lead to downfall. With these values, a Jain businessman

endeavours to minimize harm and maximize good. Business is a means and never an end, means to serve society. Their leadership style is to be a humble and unimposing manager. Today, these values need to be reminded and revived as our younger generation is getting affected by the changing world. The study concludes that communities like the Jain community, who have prospered over generations can bring out effective leadership and management styles.

Balakrishnan Muniapan and Junaid M Sheikh (2007) in their paper, *"Lessons in Corporate Governance from Kautiya's Arthashastra in Ancient India",* have made an effort to create awareness of the relevance of ancient literature to modern managers in effective and efficient corporate management practices. The objective of the study was to equate and apply ancient literature to Corporate Governance. According to the researchers, *Arthshastra* was written by *Kautilya* to guide King Chandragupta Maurya and its basic purpose was to guide those who govern. Corporate Governance means the moral framework, the value framework and the ethical framework under which an organization takes decisions so that business is done with the aim of earning profits and generating wealth with the purpose to share it with shareholders so that all parties remain happy. This concept was juxtaposed with *Kautilya's* theory by the researcher.

The paper analysed *Kautiya's Arthashastra* and found that *Kautilya* stated that happiness was obtained not by wealth and profit only, but by doing things properly and doing the right things. *Dharma* without wealth, according to *Kautilya*, is toothless and wealth without *Dharma* is useless because a poor person cannot support the entire society. *Kautilya* proposed three measures to control frauds. First is to inform people of existing law, rules and regulations. Second is to induct two positions of Treasurer and Chief Comptroller in the organizational structure to monitor and manage finances. Third, he gave a list of punishments for offenders and means of avoiding frauds. According to the researchers, the means of dealing with fraud, ethical conduct, qualities and duties of kings as given by *Kautilya* are applicable in today's corporate

management. The paper concludes with a note that a deeper study of *Arthshastra* can yield new and unexplored areas of management concepts.

Balakrishan Muniapan (2007) in his research article *"Transformational Leadership Style as Demonstrated by Sri Rama in Valmiki Ramayana",* applied a qualitative research methodology called hermeneutics to interpret *Valmiki Ramayana* to portray that transformational leadership had long been demonstrated by *Sri Rama* thousands of years before the development of the said model by Burns (1978) and later by Bass and Avolio (1994). The objective of the paper was to analyze and compare various approaches of transformational leadership and transactional leadership and to develop a model of leadership based on the personality of *Sri Rama*. The study revealed that transactional leadership involves an exchange of valued things, based on current values and motivations of both leaders and followers. The transformational leadership motivates followers to transform towards higher ideals, moral values and higher performs. The transformational leadership style consists of four dimensions: inspirational motivation, idealized influence, intellectual stimulation and individual consideration. The research divulged that *Sri Rama* exhibited the Four I's, inspirational motivation, idealized influence, intellectual stimulation and individualized consideration, of transformational leadership with instances from His life. *Sri Rama* was admired, trusted and respected by all the people of *Ayodhya* because he had all characteristics of transformational leadership. The study concludes that the leadership style of *Sri Rama* can guide and inspire the leaders not only in India but across the globe also.

S. Brammer, Geoffrey Williams and John Zinkin (2007) in their paper titled "*Religion and Attitudes to Corporate Social Responsibility in a Large Cross-Country Sample",* conducted a survey to analyze the relationship between individuals with religious affiliation and the individual attitude towards CSR on 17000 individuals from 20 countries. They assumed that individuals that indentify with religious denominations will have different attitude to the responsibilities of firms than those who do not identify with any religious group

and differences in attitudes towards aspects of social responsibility between affiliates of different religions. On the basis of the findings, the study established that various religious groups feel that legal and economic responsibilities are paramount for business whereas discretionary and moral responsibilities are of subsidiary concern; this is so because most religions value stewardship of the planet as protection of God's creation and this is seen as everyone's responsibility and not of one stakeholder. The analysis suggested that though religions play a significant role in shaping individual perceptions of CSR yet there is a considerable variation in attitudes to different aspects of CSR across religions like Islam, Christianity, Hinduism and Buddhism.

Monika Chaudhary (2007) in her paper, **"***Can Religion Guide us Through Business Complexity? A Treatise on Aagar Charitradharma of Jain Philosophy to Resolve Work Related Conflicts",* studied the dimensions of relationship between ethical structures framed by a religious training and organizational dynamics. The objectives of the study were to identify, through primary research, if religious philosophy and economic thought of an individual was either mutually interactive or mutually exclusive and to develop a model based on the Jain philosophy and economic thought. On the basis of the conclusion drawn from the responses of four hundred respondents, it was inferred that at the individual level the two conceptual influences, namely- religious philosophy and management of economic thought, were mutually interactive as corporate employees referred to religion in case of an ethical conflict. The researcher developed the Ethical Leadership Matrix by using the principles of Jainism like *Satya* (truthfulness), *Asteya* (not stealing), *Ahimsa* (non injury), *Aparigraha* (non covetousness), *Brahamacharya* (celibacy), *Disha* and *Upbhog-Paribhog Parimana* (limiting geographical movement and personal consumption) and *Anartha Danada Viraman* (review one's action). Such models can be used by corporate leaders to take critical actions. The study concluded that a reference from religion should be taken while formulating an ethical code of conduct for corporate leaders and employees.

Dharminder Singh Ubha (2007) in his paper, "*Corporate Governance: Solutions*

through Indian Spiritual System", aimed at formulating and systematizing the intuitive wisdom of the Indian Scriptures in the field of ethics in corporate governance. The objective of the paper was to study the major religious scriptures of India, namely- *the Bhagwad Gita* and the *Sri Guru Granth Sahib* to explore values and ethics based business principles and practices needed for good corporate governance. The paper systematically dealt with the topic by discussing the concept of corporate governance ethics, role of ethics in corporate governance, and then the role of the vast knowledge of scriptures in corporate governance. The paper suggested that the value and other norms provided by the Indian scriptures can be inculcated in the ways of the corporate world since ethical corporate governance is the pre-requisite of any business house.

The study depicts that *The Bhagwad Gita* is basically concerned with the science of right and wrong in human actions and accordingly a manager needed to awaken the hidden *Krishna* in his conscience for the right path. *The Bhagwad Gita* can provide direction to the corporate mentors to attain twin objectives of high principles and high profits. The research also found that all the ideals of corporate governance like truthfulness, justice, temperance, courage, humility and contentment are dealt with in *Sri Guru Granth Sahib.* The conclusion of the paper was that if corporate governance is sprinkled with ethics and values, the result will be the overall well-being of people, corporate world and society, at large.

George Gotsis & Zoi Kortegi (2007) in their paper, *"Philosophical Foundations of Workplace Spirituality: A Critical Approach",* aimed to systematically explore the underlying assumptions as well as the rationale of the main trends regarding spirituality at the workplace by critically discussing their main strengths and weaknesses. The study analysed the contextual and analytical approaches to the workplace spirituality. They observed that contextual approach was more properly articulated in shared beliefs, visions and ideals as they better encompass the true essence of the phenomenon whereas a-contextual approach appeared to be a consequential assessment only. Through

tabular analysis of ethical models, they further demonstrated that all the principal components of workplace spirituality may be elaborated as universally held aspects of virtue ethics framework, and expecting happiness, of a deontological framework. The study concludes that a virtue-ethics approach to spiritual values may offer new directives in workplace spirituality as this model encompasses character at individual level and for well-being of stakeholders.

J. Koshal and J. Mulford (2007) in the research work, *"The Role of Major Religions in Economic Development: A Comparative and Exploratory Study",* endeavours to identify factors, beyond economic variables, that have effect on economic development. The purpose of the study is to undertake a comparative analysis of influence of values and beliefs of major religions-Christianity, Islam, Buddhism and Hinduism-on economic development. The study suggests that religion affected many of the prime factors of economic development like property rights, creativity and innovation, political authority, contract law and socio-cultural factors with a bit of divergence. Christianity and Islam treat humans as stewards of all property where as Buddhism encourages property only for laymen. Christianity and Buddhism are more supportive of creativity and innovation than Hinduism and Islam. All religions advocate the fact that leaders and political institutions should work for common good of all and all religions assert that the people should follow certain universal ethical values. The study concludes that economic development is influenced by factors beyond economic variables and asserts that economies succeed because they possess cultural and religious values along with other factors.

Narayanji Mishra (2007) in his book titled, *"Better Management and Effective Leadership through the Indian Scriptures",* aimed at discovering the treasure hidden in the Indian texts. The study was an endeavour to reveal that Indian scholars were in no way secondary to their western counterparts, rather they were the precursors. According to the author, numerous thoughts and theories have been propounded, tried and practised but nevertheless the prudence shrouded in Indian scriptures like *Rig Veda, Manu Smriti, Yajur Veda, Atharva*

Veda, Mahabharata, Ramayana, Srimad Bhagvat Gita and Artha Shastra remains par excellence.

The study discusses various concepts of foreign thinkers and concepts of Indian scriptures in the light of each other and finds that what the foreign thinkers have said is a part of all that is already contained in the Indian scriptures. It was found that the ancient scriptures were replete with highly developed principles of managerial functions like leadership, supervision, discipline, training, money management, communication, crisis management etc. The study suggests that a manager should understand and appreciate Indian scriptures and then assimilate them for practice. The study concludes, through various examples and comparative analysis, that principles and thoughts enunciated so far back in the past are fresh and relevant even in the era of globalization and liberalization.

Shiv K. Tripathi (2007) in his research work, *"Managing Business as a Spiritual Practice: The Bhagwadgita way to Achieve Excellence through Perfection in Action",* did a conceptual study to identify ways to supplement western framework of management principles and functions by incorporating the principles of three paths of human salvation recommended in the *Bhagwad Gita.* The intent of the study was to establish interrelationship among various components of business universe and to propose management functions which are based on principles of *Karma Yoga* (Path of Action), *Bhakti Yoga* (Path of Dedication) and *Gyan Yoga* (Path of Knowledge). The framework developed by the study advocates that pre-eminence of knowledge, knowledge of organisation, self and laws of nature is required to achieve excellence in action, action which is for the gain of the whole creation and which should not contravene the laws of nature.

The researcher asserts that the essentials of any action should be clarity of the objective behind action, knowledge of the instruments of action, co-ordination of different efforts for the action, dedication and devotion to action and non attachment to results of the action as preached by *Bhagwad Gita*. The research work concludes that a management model developed on the basis of

Indian *Vedanta* will certainly be more effective than western models.

Swami Bodhnanda (2007) in his book, *"Indian Management and Leadership",* which is the compilation of lectures delivered by him at various Management Institutions, asserts why is India backward in spite of rich heritage and wonderful wisdom? He infers that Indians are proud of and spoke of wisdom but were unable to apply it to practical use. The author stresses that the spirituality has to express itself in action. According to the author, *The Gita* says that when two factors, action *(Arjuna*) and contemplative consciousness (*Krishna*) join, there is *shree* (wealth), *vijaya* (success), *bhuti* (prosperity) and *niti* (justice). The study finds that managers need to re-engineer their personalities by developing faith in their own infinitude, by developing personality from within, inside out, by facing challenges, by engaging in competitive world with detachment and by following the conscience.

The book presents a model of management which, while rooted in Indian wisdom and tradition, embraces the salient features of western scientific thought. The study concludes that *Krishna* advocated, 'Mental poise in success and failure' and thus implored the future managers to follow *Nishkama Karma*, which is not action without desire, but is action without reaction to the fruits and non-reaction is not total indifference but appropriate and controlled response.

Subhash Sharma (2007) in his book, *"New Mantras in Corporate Corridors: From Ancient Roots to Global Routes",* provides an original and a creative contribution to Indian Management thought with the help of new management mantras, models and tools, having global relevance. Part one of the book explores the Indian social setting in which the management and leadership operate. From the ancient texts the author creates a VEDA (vision, enlightenment, devotion and action) Model. 'Self' is the theme of second part of the book. Seven models of Self-Development have been developed on *Guna* theory and related ideas.

The author avers that the three stages of self evolution are transactional, transformational and transcendental. It led from ego to eco to cosmic levels of

consciousness. Part three focuses on enterprise and lays down various models, tools and techniques for strategic gearing and for improving enterprise's performance. These models are field tested and have been found to be useful tools by managers and corporate leaders. The author concludes that the global vision for global village should be holistic vision which advocates wealth generation with values.

Balakrishna Muniapan (**2008**) in his paper, *"Managerial Effectiveness from the Perspective of the Bhagvad-Gita",* has undertaken content and text analysis of selected verses from the *Bhagvad-Gita* to explore, integrate and develop concepts of managerial effectiveness. The objective of the study is to explore managerial effectiveness from the perspective of the *Bhagvad-Gita*. The study emphasizes that each country should develop its own system of managerial development instead of copying foreign management system because culture has great impact on management effectiveness. The study juxtaposes the situation of *Arjuna* at battlefield with the situation of a manager under conflict (intra personal,) *Sri Krishna*, through his verses, transformed *Arjuna* from demoralized, de-motivated warrior to a motivated and energized warrior. Similar situations in organization may arise where employees do not accept duties due to de-motivation or any other reason; the manager can revive their morale working on *Sri Krishna's* theory. The study concludes that *Sri Krishna's* theories of self assessment, control of mind, concentration on duty assigned and accomplishing it with detachment and management of anger can be used as a guide to develop managerial effectiveness since basic ingredient for success of any organization is efficient and effective management.

Balakrishnan Muniapan and Mohan Das (2008) in their paper titled, "*Corporate Social Responsibility: a Philosophical Approach from an Ancient Indian Perspective",* emphasized that highly competitive and unpredictable business environment was forcing corporate worldwide, to evolve new ways of management. The objective of the paper was to develop Indian CRR model based on the philosophical, historical and ancient Indian perspective. The paper was based on qualitative research methodology-hermeneutics. The

researcher asserted that basic ingredient for success of any organization is efficient and effective management. According to the study, the concept of Corporate Social Responsibility dates back to the ancient Greece and its evidence are also found in Indian Vedic philosophy. Vedic philosophy legitimates business and takes it as an integral part of society but it should be done keeping in mind *'Serva Loka Hitam'* i.e. welfare of all stakeholders. The Indian CSR Model has been derived where business excellence must be dedicated to spiritualism and be based on concept of self-determination, self-realization, right actions, ethical and social responsibilities of business to society. The study concludes that Indian CSR model should be based on expression of virtue or *dharma* to make it universally applicable.

Gurwinder Kaur (2008), in her book, "*The Concept of Ideal Man in Guru Nanak Bani",* did an exhaustive and analytical study which was aimed at developing a philosophical and systematic concept of a perfect man. The intention of the study was to develop the concept of an ideal man with reference to Guru Nanak's poetic compositions *Siddh Gosht* and to draw a contrast between the *gurmukh* and the *siddh*. According to the researcher, Guru Nanak's poetic compositions depict man as a dynamic personality who should be an embodiment of spiritual and social virtues. He should be perfect from within and identify his interests with those of the whole humankind and his attitude towards life should be full of dynamism, optimism and welfare of other beings.

The comparative analysis of the *gurmukh* and the *siddh* ideal man found that *gurmukh* should be a synthesis of spiritual and material values in which the material values are not ignored or negated; rather they are spiritualized with the revealed hymns of the guru in the form of *shabad* whereas *siddh* renounced the world to attain emancipation. The study concludes that Guru Nanak's ideal man is truthful, contented and a symbol of temperance. Moreover, he should develop himself and other fellow beings inwardly so as to yield social equality.

S.K. Charkaborty and Debangshu Charkraborty (2008) in their book, *"Spirituality in Management: Means or End",* observes that Indian

professionals should follow the principles of *Nishkam Karma* as it helps to conserve psychological energy, impels one to do work with perfection, enhances feeling of work commitment, ethics or values, leads to mind enrichment and sustainable development. The study reveals that the *Vedas* advised that one should generate wealth through honest means only and should pray and strive for shrinking egotism with the help of divine values. The book is enriched with illustrations from the long Indian history of spiritually inspired leadership practices. Swami Vivekananda said that those who can dive deep into their past, can also soar high into the future.

Mahatma Gandhi felt that self-centered pursuit of wealth will invite inequality of wealth distribution which is immoral. Rabindranath Tagore prophesied that one of the greatest problems of modern society will be dictation of terms by money power over the spiritual and intellectual capacities of man. The idea of modern Indian savants has been advocated on the basis of the findings of the study. The study concludes that in this era of social degradation, religious and spiritual literature can provide the healing touch to the earnest souls. It asserts that 'Doing' is gross, 'becoming' is subtle. To do we need skills, to become, we need values.

Satish Modh (2008) in his paper, *"Value Based Management",* asserted that 'handwork will lead to success' carries little conviction because impatient business people of today give more weight to success. But success at what cost and relationships on what grounds? The answer lies in Indian philosophy of values. According to the researcher, value is defined as what is desired and disvalue is defined as what is shunned or avoided. Cognition, feeling and will of the mind lead to value realization. The objective of the study was to explain the concept of logical, ethical, absolute, and aesthetic values.

The findings specify that logical value is related to knowledge in general and it can be proved scientifically. Ethical value signifies the basis of all order-whether social or moral and is based on the concept of obligation to others. Absolute value is an end value, all satisfying. Truth, goodness and perfection are absolute values. Aesthetic value deals with appreciation of nature. The

study concludes that value based management is redefined in the light of above as a series of ethical action done by people using logical value, which also includes technology and other resources, to achieve a state of joy and happiness.

Peter Pruzan (2008) in his article, *"Spiritual-based Leadership in Business",* contextualized the development of spiritual based leadership within the framework of scientific and economic rationality. For this purpose, the researcher conducted an empirical research based on interviews with 31 top leaders from 15 countries in six continents including the honourable A.P.J. Abdul Kalam, former President of India and N.S. Raghvan, co-founder and former Joint Managing Director, Infosys. The interaction with these executives leads to the inference that Spirituality Based Leadership can provide the long term wisdom and guidance to bring us into a new era where wealth creation, business ethics, values, corporate social responsibility and sustainability are all deeply rooted in a spiritual view of life, a view that integrates the inner and the outer.

The research indicates that spirituality can serve as the foundation for leadership that considers ethics, social responsibility and concern for the environment not just as instruments to protect corporate reputation and income generation but as fundamental principles and values in their own right. The study concludes that various executives have achieved the leadership positions while being spiritual as well as rational and both do not have to be mutually exclusive.

Abdul Hamid, (2009) in his paper*, "The Application of Ethics in Business: Malaysian and Islamic Perspective",* highlights that all organizations can foster ethical behaviour by imbibing Islamic code of business ethics in their organisations by taking the case of *Rukuniaga Malaysia* – the Malaysian Business Code of Ethics, derived from all common religions of the country, especially Islam. The objective of the paper is to study the relevance of Tenets of Islamic Code of Ethics in the present times and to study the reasons for the success of *Rukuniaga Malaysia*.

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The finding of the study are that Islam demands certain rules of ethical discipline in business, such as earning legitimate earning, truthfulness, trustworthiness, mutual consent and generosity in business transactions and prohibits hoarding, speculation, cheating, fraud and trickery. The researcher observes that the success of *Rukuniaga Malaysia* rests on efforts of business community, consumer organisations and commercial guilds and the fact that it is based on win – win basis for all stakeholders. The study draws attention to the actuality that the religion, culture and traditions are the building blocks of a morally upright and ethical society and that all religions have guidelines for conducting business ethically.

Zulkfli Hasan (2009) in his paper, "*Corporate Governance : Western and Islamic Perspectives",* did a theoretical study with a purpose to submit that Islam presents distinctive values and special characteristics of corporate governance with the aim to uphold and maintain the principle of social justice not only to the shareholders of the firm but to all the stakeholders. The paper examines the fundamental elements of Islamic corporate governance with its Western counterpart in the aspects of conceptual definition, episteme, corporate objective, nature of management and corporate structure.

The findings indicate that the design of corporate governance model in Islam has its own unique features and presents distinctive characteristics in comparison with the western concepts- the Anglo- Saxon and the European models. The study finds that in contrast to the western concept, the nature of ownership structure in Islamic corporate governance considers the shareholders and the investment account holders as the rightful owners rather than the shareholders alone. The study concludes that the distinct feature of Islamic Corporate Governance combines the element of *Tawhid* (Oneness of Allah), *Shura* (consultation), Interactive, Integrated and Evolutionary Process and maintains the private goal without ignoring the duty of social welfare.

Sudhakar Reddy (2009) in his paper, "*Business Principles from the Bhagavad Gita*", undertook a conceptual study to highlight the relevance of *Bhagwad Gita* to business practices. The objective of the paper was to attune the Western

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model of efficiency, dynamism and striving for excellence to the ideals of the Indian holistic attitude o*f lokasangraha* – for the welfare of many, for the good of many and to develop India centric management skills. On examining the modern management concepts in the light of th*e Bhagavad Gita,* the researcher identified the fact that to attain sound mental health, a manager should try to possess and maintain internal constancy, mental peace, a calm mindset and a positive poise even in adverse situations and should stay away from the feelings of greed, envy, egotism, suspicion and anguish as advocated b*y Bhagavad Gita*.

India centric concepts developed by the researcher envision a leader with visionary perspective and dedicated to work for the sake of work without attachment to results. The study concludes tha*t Bhagavad Gita* advises the managers to handle the business issues from the grassroot level of human thinking because once the basic thinking is improved; it will automatically enhance the quality of the actions and results.

Chamhuri Siwar and Md Tareq Hossain (2009) in their paper, *"An Analysis of Islamic CSR Concept and the Opinions of Malaysian Managers"*, examined the relationship between the concepts of Islam with the opinion of Malaysian managers regarding corporate social responsibility. They assumed that Islam, which is not only a religion but also a guideline for the complete way of life, meaning thereby that values and principles that have been central to Islam, may serve as a foundation for a notion for corporate social responsibility. They compared the perceptions of managers about the responsibility of a corporation to society in Malaysia with Islamic concept.

They used an open and close-ended questionnaire for the purpose of analysis which was distributed among 50 listed organizations in Malaysia. The responses were summarized on a 5- point scale and were compared with Islamic parameters which include *Farz-Wajib* (obligatory), *Sunnah-Nafal* (better to do), *Sagira Guna*(small sin) and *Kabira Guna* (big sin).They found that there is a strong positive co-relation between the Islamic concepts and the opinions of managers about corporate social responsibility. The paper concludes that

Islamic concepts and approaches can contribute to the present day CSR policies and strategies and serve as a foundation for the notion of CSR.

Manoj Kumar Sharma, Punam Agarwal and Tarja Ketola (2009) in their paper, *"Hindu Philosophy: Bridging Corporate Governance and CSR",* have highlighted how fast the divide between the good corporate governance and corporate social responsibility is declining. The objective of the paper was to make a brief survey of Indian mythology to explore that Indian philosophy is positive and inculcates positive values, which influence their socially responsible behaviour.

They analysed the annual reports of 50 Indian private corporate houses to show the extent of Corporate Governance and Corporate Social Responsibility undertaken by them. They found that there was 100 percent compliance for mandatory disclosures and about 13 per cent disclosures in non-mandatory areas. They suggested that policy formulation in relation to Indian corporate sector needs to be reviewed to include some non-mandatory disclosures in the list of mandatory disclosures and to include more stakeholders in the business lists. It is concluded that the need in the Indian context is, therefore, to create awareness about what our holy books say and what our ancestors practised and then all the rest will fall in line with what is needed in modern day world.

Munir Quttus, Henri Bailey and Larry R. White (2009) in their paper, ***"****Business Ethics: Perspectives in Judaic, Christian and Islamic Scriptures",* examined the scriptures of Judaism, Christianity and Islam with a purpose to explore moral teachings in regard to commercial activities and to ascertain if the overlap existed in these religious teachings. The objective of the study was to identify problems in the workplace and to see if they were addressed by the teachings of the major *Abrahamic* religions.

The examination of these scriptures showed that they have much in common and relevant to contemporary topics in business ethics. Similarities were found on topics of bribery, fraud and cheating, discrimination, and employee compensation from the perspective of these religions. According to

the findings, evil practises like, bribery, fraud and cheating were considered unethical and immoral by all the religions and these religions stressed honest dealing. All religions advocated in reducing discrimination and payment of fair wages to the workers. The study concluded that it was important for businesses in the global and diverse society to realise how much overlap exists in these religious teachings and the existence of overlap can help to create common business ethics in many countries to conduct business operations on a global scale.

Karionne Kalshoven, Deanne N.Den Harlieg and Annebel Hoogh (2010) in their paper, *"Ethical Leader Behaviour and Big Five Factors of Personality",* studied the relationships between the big five personality traits and ethical leadership. The purpose of the study was to contribute to the literature on antecedents of ethical leadership. The study was conducted on five traits, namely- agreeableness, conscientiousness, emotional stability, extraversion and openness to experience. The sample consisted of managers and two of their direct subordinates in various organizations in the Netherland (91 supervisors and 182 subordinates).

The findings suggested that conscientious individuals were dependable, responsible and acted dutifully and conscientiousness was depicted as most important for role clarification followed by emotional stability. Agreeableness was found to be most important for fairness and power sharing. Openness to experience and extraversion were found to be unrelated to ethical leadership behaviour. The study concluded that since conscientiousness and agreeableness seem most relevant for ethical leadership along with emotional stability, therefore organizations should select leaders that are likely to behave somewhat more fairly, share power and clarify roles on their personality profiles.

A.K. Sharma, Balvir Talwar and Satish Kumar (2010) in their research work, "*Business Excellence and Vedic Philosophy. An Empirical Evaluation",* highlighted the relationship between the modern management practices and the preaching of *Vedic* Philosophy. The purpose of the research was to integrate

the Business Excellence Models with the essence of *Vedic* Philosophy to evolve Universal Business Excellence Model (UBEM) that would help in effectively dealing with the changes in the internal and external environment to attain sustainable success for the firms. Researchers synthesized the *Vedic* philosophy with current management practices to develop a questionnaire, for which they got 151 responses from business executives and evolved a Universal Business Excellence Model on the basis of analysis of the responses and *Vedic* philosophy.

UBEM was evolved by adding three *Vedic* dimensions, i.e. *Dharma* (values), Universal well-being by judicious use of *Kama* (urges) and *Artha* (money), and *Moksha* (salvation) which may be referred to as sustainable success, to the existing business excellence models. The study concluded that if principles of business excellence were redefined in the meaning and manner of *Vedic* philosophy, there would be sustainable excellence in business entities.

Fouand Mimouni (2010) in his book titled, *"Implications of Islamic on Management Theory and Practice*" undertook a research to study the implications of Islam on the management practices of two organizations in the Middle East and to present empirical data on the implications of the Islamic worldview for organisational behaviour. Out of the total employees of both the organisations 110 employees were interviewed for the study. The study of two organisations showed that they were striving to institutionalize the Islamic ideals as honesty, responsibility, justice, self-discipline, performance excellence, responsiveness, integrity, dedication and empowerment in their setups. In one of the companies, all out efforts were made to imbibe these values in the employees, old as well as new. The research revealed that the principles of the Islamic worldview have a positive influence on the organisational culture and effectiveness. The study concluded that the effect of having shared Islamic values brought employees together for common purpose and led to social and economic development.

Gurutej Singh and Francisca S. Rebello (2010) in their paper, *"Sattvik Approach in Leading-The Essence of Indian Ethos",* undertook a descriptive

research to understand the relevance of S*attvik* Leadership in the present day situation. They developed a model for *Sattvik* Leadership for Development based on Lord Krishna's thoughts. The model is the summation of group values, individual values, societal values and *Sattvik* values, which have been explained in detail in the paper. Researchers interviewed 50 leaders from different industries for the study.

The analysis of the responses showed that respondents believed that they possess leadership qualities but there is scope for improvement which can be enhanced by imbibing qualities of *Sattvik* leaders. They also felt that Indian Ethos could provide guidelines to the leaders to become more effective and successful. The respondents also agreed with the statement that a leader should not be attached to the results and should keep on performing duties to their fullest extent. They also agreed with the concept of *Vasudhaiv Kutumbakam* i.e. whole world is a family and observed that whatever they were working on was directly or indirectly reaching the world at large. The researchers concluded that the leaders can become effective only if they work hard for their people and organizations without expecting anything in return and by keeping in mind that success is possible by practising sacrifice, selfless giving and self discipline.

Abbas J. Ali and Mirahmad Amirshahi (2011) in their research paper, *"The Iranian Managers: Work Values and Orientation***"** did a study to examine the managerial values and orientation of Iranian managers. The objectives of the study were to indentify value priority and systems of Iranian managers, to ascertain the factors that influence values of managers and to discover whether their orientation was individualistic or collectivist. A random sample of 768 managers was taken from state, private and mixed organisations of Iran. The results indicated that the primary values of Iranian managers were conformist, people who do not tolerate ambiguity and need structures and rules to follow, and socio–centric people who have high need for affiliations and little concern for wealth. The socio–centric values were more prevalent in lower level managers than upper level managers.

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The study indicated that values of managers were influenced by Islamic teachings. Iranian managers also showed a high commitment to collectivism especially in traditional and non–industrial societies. The study concluded that the Islamic regime and Islamic system's principles have influenced the systems of management in Iran as a result of which managers are generally conformist, socio-centric and collective in their work and life orientation.

The foregoing review of the existing literature on the subject reveals that though the researchers have made commendable efforts on the role of religion and spirituality in the field of management yet no comprehensive study has been devoted to the management perspectives in Sikhism. Accordingly, the present study is an attempt to examine the management perspectives in Sikhism by analyzing the life history of Sikh Gurus and studying the sacred *Sri Guru Granth Sahib*. The leadership styles of Sikh Managers and the impact of the philosophy of *Sri Guru Granth Sahib* on them have also been studied in the project.

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3

RESEARCH DESIGN

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This chapter deals with the need, significance and objectives of the present study, the scope of the study, the sample of the study, the methodology of the study, data analysis and statistical procedure, the organisation of the study and the limitations of the study.

3.1 NEED AND SIGNIFICANCE OF THE STUDY:

Management thinkers today are exploring religion, philosophy, transpersonal psychology, meditation and many other spiritual schools of thought in the field of organizational management. The recourse to ethical and value-based dimensions of management practices appears inevitable for the future of corporate management and boosting the confidence of investors and faith of the society in the corporate sector. The review of existing literature on the subject indicates that though a lot of work has been done on different management perspectives in Islam, Christianity, Hinduism, Jainism and Buddhism but the Study of Sikhism in relation to Management Perspectives is totally neglected and unexplored area for research work.

Hence, the present study **Management Perspectives in Sikhism** is aimed at formulating and systematizing the intuitive wisdom of *Sri Guru Granth Sahib,* the sacred scripture of the Sikhs, along with studying the life history and experiences of the Sikh Gurus in order to guide the corporate world and its mentors in their managerial pursuits. It is assumed that the sacred scripture, *Sri Guru Granth Sahib*, can show them the path of righteous and honest deeds. The study also includes the analysis of corporate Sikh managers regarding their management styles and makes an endeavour to find on them the impact of the values and wisdom of *Sri Guru Granth Sahib* in their conduct as managerial leaders. The study is significant in being the maiden attempt in the said field. It will enlighten the corporate world as well as the whole society about the management perspectives in Sikhism.

3.2 OBJECTIVES THE STUDY:

The basic research mission of the study is to develop and disseminate research findings for the effective management of organizations according to

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the divine knowledge as enunciated in the holy *Sri Guru Granth Sahib* and to explore and construe the different managerial perspectives from the life history of the Sikh Gurus and wisdom enshrined in *Sri Guru Granth Sahib.* More specifically the following are the objectives of the study:

1. To explore and interpret the lessons of managerial sagacity from the available life history of Sikh Gurus.
2. To explore, formulate and systematize the intuitive wisdom of *Sri Guru Granth Sahib* for effective and efficient value-based management.
3. To study the managerial styles of corporate Sikh managers.
4. To find out the impact of the values and wisdom of *Sri Guru Granth Sahib* on the working of corporate Sikh managers.
5. To give suggestions for better management of organizations in the light of the life history of the Sikh Gurus and the philosophy of *Sri Guru Granth Sahib*

3.3 SCOPE OF THE STUDY:

The study includes the detailed analysis of both the original and English translation of the holy *Sri Guru Granth Sahib* and the available literature on the life history, experiences and teachings of the Sikh Gurus in order to find out the managerial sagacity for value-based management. For the purpose of analyzing the managerial styles of corporate Sikh managers and to find the impact of the values and wisdom of *Sri Guru Granth Sahib* on the working of corporate Sikh managers, the respondents are selected in a manner so as to cover the widest possible spectrum of the corporate sector.

3.4 SAMPLE OF THE STUDY:

The sample of the study consists of 100 corporate Sikh managers based in the country. The selection criterion aimed at covering as many sectors of the industry as possible. These include banking, insurance, finance, manufacturing, education and other service sectors of the economy. As the research is exploratory in nature, the non-probability sampling technique is used to select the sample. Hence, the respondents have been selected on the

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basis of their accessibility and the purposive personal judgment of the researcher.

3.5 METHODOLOGY OF THE STUDY:

The research is mainly exploratory in nature and is based on qualitative research methodology called hermeneutics, which is the interpretation of ancient, classical or religious literature. Hermeneutics means the art or science of the interpretation of literature (endtimes.org). It is concerned with the study of the theory and practice of interpretation in religion and social philosophy. Traditionally, it was limited to the interpretation of The Bible and was known as Biblical hermeneutics. But now, it includes the interpretation of all religious texts, classical literature, semiotics, law, all forms of verbal and non-verbal communication and social philosophy (Wikipedia). It is the art and theory of understanding and interpretation of linguistic and non-linguistic expressions (Stanford Encyclopedia of Philosophy). It is the science of interpretation, especially the scriptures (dictionary.com). Thus, it can be described as the rational and systematic study of religious or literary text in order to interpret and explain it in a particular context. Hermeneutics is widely applied in many fields of social science such as philosophy, religion and theology, law, sociology and also international relations. The researcher had a detailed study of the holy *Sri Guru Granth Sahib* in the light of management perspectives to identify the lessons of management wisdom. The literature relating to the life history of the Sikh Gurus has also been interpreted using hermeneutics to find out the lessons of managerial sagacity.

The empirical research methodology is used for studying the viewpoint of the corporate Sikh managers. For this purpose, five point Likert scale questionnaire was used as the measuring instrument for finding out the impact of the values and wisdom of S*ri Guru Granth Sahib* on the selected Sikh managers. To find out the management styles of the corporate Sikh managers, the Management Style Standardized Questionnaire as designed and structured by REHMA Group was used. The respondents were also given one open-ended question at the end of the questionnaire to find out their three important

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values that they feel can make best contribution to the organisation. The research questionnaire was forwarded to the selected Sikh managers through post as well as through e-mail with clear instructions regarding the purpose of the study. Total 107 responses were received but because of incomplete information 8 questionnaires were rejected. Thus, the study is finally based upon the responses of 99 respondents.

The questionnaire was compiled by the researcher by consulting the following sources and the same are acknowledged as under:

- AMA 2002 Corporate Values Survey by the American Management Association, New York
- Spirituality in Work Place Questionnaire by Gale Rognan (2000)
- Management Style Questionnaire by RHEMA group (2008)

3.6 DATA ANALYSIS AND STATISTICAL PROCEDURE:

The completed questionnaires were numbered on return for easy reference. The information obtained through these questionnaires was coded and clustered on MS Excel sheet. The data sheet with the coded responses was used in the Statistical Package for Social Science (SPSS) to analyze the responses. The following tools and tests were mainly applied for the analysis:

3.6.1 Chronbach Alpha:

Cronbach's Alpha is a coefficient of reliability. The internal consistency of the questionnaire was tested with the help of this coefficient. It is considered as the most common and powerful method for calculating internal consistency reliability. Cronbach's α is defined as

$$\alpha = \frac{K}{K-1}\left(1 - \frac{\sum_{i=1}^{K}\sigma_{Y_i}^2}{\sigma_X^2}\right)$$

Where K is the number of components (*K-items* or *test lets*), σ_X^2 the variance of the observed total test scores, and $\sigma_{Y_i}^2$ the variance of component *i* for the

current sample of persons (Develles, 1991). Alternatively, the Cronbach's αcan also be defined as

$$\alpha = \frac{K\bar{c}}{(\bar{v} + (K-1)\bar{c})}$$

Where $K$is as above, $\bar{v}$ the average variance, and $\bar{c}$the average of all covariance between the components across the current sample of persons.

3.6.2 Barlett's test of Sphericity and KMO (Kaiser-Meyer-Olkin) measure of sampling adequacy:

Barlett's test of sphericity is one of the statistics associated with factor analysis. It was developed to test if common factors existed in a group of variables. It is a test statistic used to examine the hypothesis that the variables are uncorrelated in the population and to check if common factors existed. In other words, the population correlation matrix is an identity matrix; each variable correlates perfectly with itself (r = 1) but has no correlation with the other variables (r = 0). Thus, it tests the null hypothesis that the correlation matrix is an identity matrix.

KMO (Kaiser-Meyer-Olkin) measure of sampling adequacy is the standard test procedure for factor analysis. It tests whether or not the partial correlations among variables are small. This measure varies between 0 and 1, and values closer to 1 are better. A value of 0.6 or higher in order to proceed with factor analysis.

Taken together, these tests provide a minimum standard which should be passed before a factor analysis (or a principal components analysis) should be conducted. So these tests were applied to test the appropriateness of the factor analysis for the data.

3.6.3 Factor Analysis:

Factor analysis is used for theory development and for data reduction. It does this by seeking underlying unobservable (latent) variables that are reflected in the observed variables (manifest variables). It is based on how closely various items are related and how they form factors. Each factor

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(dimension) represents several items. Factors turn out to be more efficient than individual items at representing outcomes. Factor analysis was made to reduce the number of statements into some common factors. These common factors were then analysed to find out the impact of values and wisdom of *Sri Guru Granth Sahib* on them and to reach some theoretical conclusions. Frequency tables were prepared to know the preferences of respondents regarding their leadership styles and finally a complete score sheet was drawn to find the dominant and back-up leadership styles of the corporate Sikh managers.

Besides, percentage technique of analysis, simple mean, bar-diagrams and pie-charts were also used to make the analysis more meaningful.

The open-ended question inputs on personal values of employees were coded and clustered firstly according to the degree that the value was explicitly named by the respondent e.g. honesty. Secondly, the remaining inputs were clustered accordingly to the commonality and themes were assigned to each cluster. These values were finally determined to know their relevance in the organization.

3.7 ORGANISATION OF THE STUDY:

The study is organized into the following chapters:

1. Introduction
2. Review of Literature
3. Research Design
4. Lessons of Managerial Sagacity from the Life History of Sikh Gurus
5. Management Wisdom in *Sri Guru Granth Sahib*
6. Management Styles of Corporate Sikh Managers
7. Impact of Values and Wisdom of *Sri Guru Granth Sahib* on Corporate Sikh Managers
8. Summary and Suggestions

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3.8 LIMITATIONS OF THE STUDY:

3.8.1 The study is based on the interpretation of the researcher of the sacred *Sri Guru Granth Sahib* and the life histories of the Great Gurus. It is totally a qualitative research which cannot be tested with any empirical data.

3.8.2 It is quite possible that the interpretation of the researcher may not match with the wisdom which the Sikh Gurus have given to the world at large.

3.8.3 The study is based on the responses given by the respondents in the questionnaire. It may be possible that some of the respondents may not be representing their true opinion or the values really possessed by them.

3.8.4 The respondents were contacted through email or by post. The results would be different if they were interviewed personally.

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4

LESSONS OF MANAGERIAL SAGACITY FROM THE LIFE HISTORY OF SIKH GURUS

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4.1. SIKH GURUS:

Sikh means the seeker of the truth. The word Sikh is derived from the Sanskrit word *shishya* which means disciple or student and the Sanskrit meaning of the word 'Guru' is teacher, honoured person, religious person or saint, though in Sikhism a very explicit explanation of the word 'Guru'. In Sikh religion, the word '**Guru**' is not used in its usual meaning such as a teacher or an expert or a guide or any ordinary human body, but this is composed of two words- **GU and RU** where GU means darkness and RU means light. Thus, Guru is one who dispels darkness and obscurity with light and radiance thereby imparting divine guidance and leadership to mankind. The term *'Guru'* is quite common in the Indian culture, but in Sikhism it enjoys a very distinct meaning. Guru epitomizes a spiritual teacher who enlightens his disciples for their all round development, inculcates in them devotion and Godly love, shows them the path of righteousness and justice, heals them with the medicine of *'Naam',* refines their thought processes and leads them into a state of equipoise, instills in them the spirit of service to the community and teaches them the art of attaining liberation while leading the life of a householder (Grover, 2009).

In the Sikh religion, the title Guru applies only to the ten Gurus who founded the religion, beginning with Guru Nanak Dev, the first Guru and Guru Gobind Singh, the last Guru in human form. When Guru Gobind Singh left this world, he declared *Sri Guru Granth Sahib*, the final Sikh *Guru*. The concept of *Guru* embraces more than the ten Gurus. The *Gurbani* (utterance of the Guru) is embodied in the scripture. Since the death of Guru Gobind Singh in 1708, it has been consulted and venerated as a living guide, known as *Sri Guru Granth Sahib* (Nesbitt, 2005). The divine spirit was passed from one Guru to the other. The Sikh Gurus are to be perceived as one soul in the form of ten bodies transmigrating from one form to another. The Gurus were enlightened and progressive souls whose purpose in life was the spiritual and moral fortification of the people. The teaching of the gurus sought to enlighten people to live righteous and spiritually fulfilling lives with truth, dignity, honour and

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liberty. Sikh Gurus were the enlighteners and messengers of the timeless eternal wisdom. During the span of 239 years, the Sikh Gurus laid down within the sacred scriptures, the rules and guidelines that enshrine the way of living that was to be followed by all practising disciples of this religion. The history and the literature present the followers of the faith and others with the raw material required to learn about the beliefs and practices propagated by the Gurus. The Gurus were clear also to outline rituals, practices and beliefs that were not appropriate and were not to be followed by the faithful disciples. They promoted the habit of reciting of holy hymns called *Shabads;* living in constant remembrance of the Supreme Creator and living a simple life of truth, decency and virtuous principles (Grover, 2009).

The Sikh Gurus were an epitome of virtues, righteous actions and honourable conduct. They were the examples of virtuous and moral living. In the words of Guru Nanak Dev, "Without virtuous living, there can be no devotional worship" (SGGS, 4). The Gurus guided their followers by words and deeds. They were receptive to truth wherever they found it, and their spiritual insight and religious fervor combined with their dynamic activity and organizing ability to give rise to a distinct religion and a religious community that exists in India today (Loehlin, 1958). They preached the philosophy and ideals they believed in and implemented these in their very own lives. Their lives were exemplary for the seekers of truth and guided them to live a wholesome and meaningful life. The lives of Gurus depicted a key virtue unique to their personality. While Guru Nanak was an idol of 'Humility', Guru Angad immortalized 'Obedience', Guru Amardas fortified the spirit of 'Equality', Guru Amardas demonstrated the essence of 'Selfless Devotional Service', Guru Hargobind was an apostle of 'Justice', Guru Har Rai sanctified 'Mercy', Guru Harkrishan idolized 'Purity', Guru Tegh Bahadar was an ocean of 'Calmness' and Guru Gobind Singh embodied 'Royal Courage' (Dhillon, 2010).

The need of the Guru was emphasized by Guru Nanak Dev to ferry across the ocean of complicated and troubled life. To reach Nam, the Guru is the ladder, boat and raft. The Guru is the ship to cross the ocean of the world

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(SGGS, p-17). The Guru is essential in the life of a seeker to overcome the troubles of the life and to guide the seekers to walk on the righteous path. The Guru is a spiritual guide who helps his disciples to cross the wilderness of the world with aplomb. The Gurus taught that there is only one God, that all people are equally important before God and that everyone can attain freedom if they live their lives with love and are faithful and obedient to God (Mayled, 2002).

4.2 TIMELINE OF SIKH GURUS:

The eternal light was passed on from one Guru to another and now dwells in the scripture, *Sri Guru Granth Sahib*, which holds the wisdom of the Gurus. From the birth of Guru Nanak Dev in 1469, through the life of Guru Gobind Singh, the epoch of the ten gurus spans 239 years. In 1708, Guru Gobind Singh bestowed the title of Guru to the Holy Scripture, Sri Guru Granth Sahib. The timeline of ten Sikh Gurus is depicted in the table below-

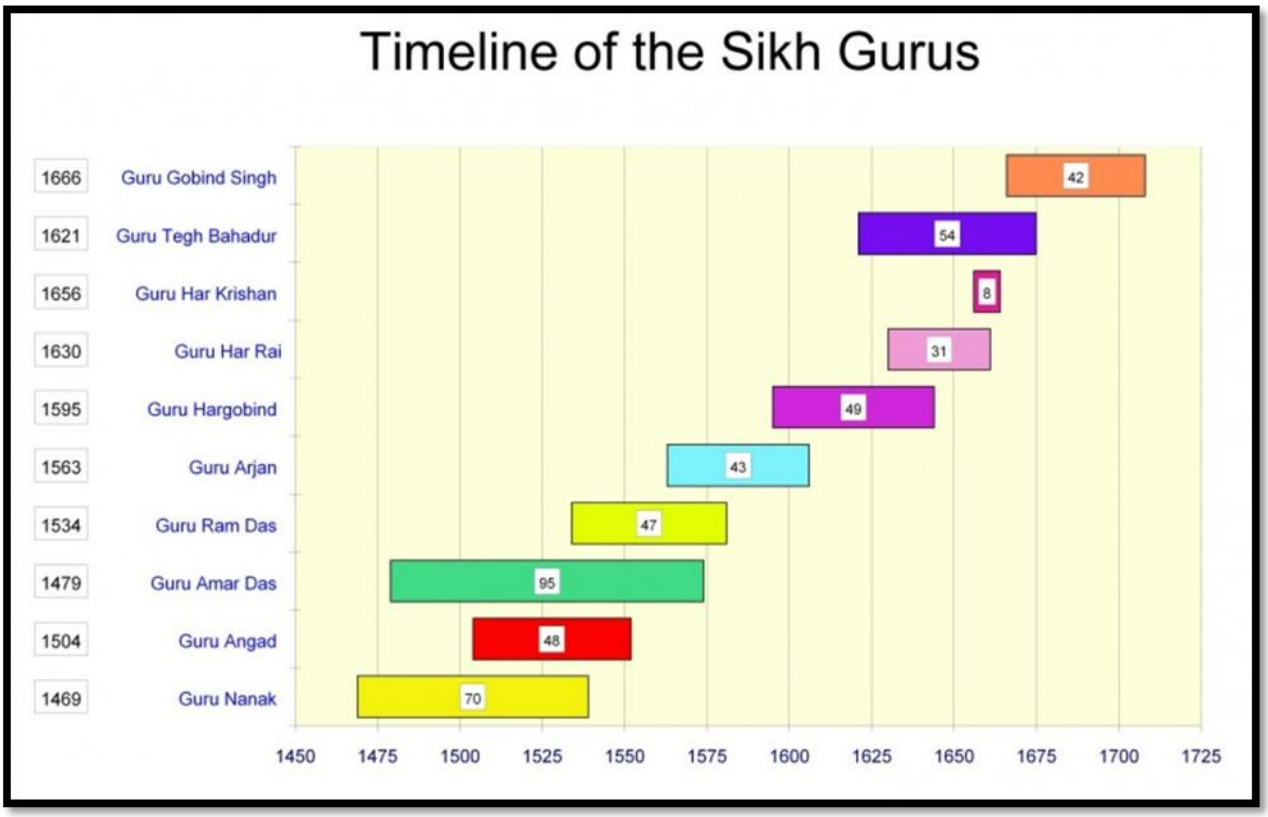
Table-4.1
Time Span of Sikh Gurus

	Name	Born	Guru at Age	Guruship	Period of Guruship (yrs)	Merged with Eternity aged
1.	Guru Nanak Dev	1469	-	1469 to 1539	70	70
2.	Guru Angad Dev	1504	35	1539 to 1552	13	48
3.	Guru Amar Das	1479	73	1552 to 1574	22	95
4.	Guru Ram Das	1534	40	1574 to 1581	7	47
5.	Guru Arjan Dev	1563	18	1581 to 1606	25	43
6.	Guru Hargobind	1595	11	1606 to 1644	38	49
7.	Guru Har Rai	1630	14	1644 to 1661	17	31
8.	Guru Har Krishan	1656	5	1661 to 1664	3	8
9.	Guru Tegh Bahadur	1621	44	1665 to 1675	10	54

10.	Guru Gobind Singh	1666	9	1675 to 1708	33	42

Source-www.sikhiwiki.org

The Guruship was attained by Guru Har Krishan at the tender age of 5 years whereas it was attained by Guru Amar Das at the mature age of 73. Guru Har Krishan reigned the hearts of masses for a period of 3 years whereas Guru Nanak Dev was Guru for a span of 70 years. Guruship was transferred on the basis of virtues and spiritual level, and was totally situational. The pictorial representation of the timeline of Sikh Gurus is given below-



Source- www.info-sikh.com

Guru Gobind Singh Ji concisely puts transmigration of souls of Sikh Gurus in His composition '*Bachitra Naatak*' as under-

The Holy Nanak was revered as Angad,

Angad was recognized as Amar Das,

And Amar Das became Ram Das,

The pious saw this, but not the fools,

Who thought them all distinct;

When Ram Das was blended with God,

He gave the Guruship to Arjan.

When Arjan was going to God's city,

He seated Har Rai in his place,

Har Krishan his son afterwards became Guru,

After him came Teg Bahadur …

As one lamp is lit from another (Macauliffe, 1989).

The divine Gurus, in the life span of 239 years, gave a very practical religion to the masses. Sikhism, unlike other religions, is a way of life instead of merely being a way of worship. The main virtue of Sikhism is its simplicity, with no place for supernaturalism or mythology and opposed to all ritualism and formalism. The divine words of Gurus, in the form of *Gurbani,* permeate the Sikh consciousness through the power of Gurus' word till this day. Sikhism preaches a message of devotion and remembrance of God at all times, truthful living, equality of mankind, denouncing superstitions and blind rituals. Sikhism is open to all through the teachings of its 10 Gurus enshrined in the Sikh Holy Book and Living Guru, *Sri Guru Granth Sahib* (Pashaura Singh, 2000). *Sri Guru Granth Sahib* is a holy scripture drenched in practical wisdom, moral and spiritual principles and scientific thought, and gives positive direction to life of the seekers. It strongly advocates the idea of universal peace, integrity, brotherhood, liberty and contentment. Unlike some other scriptures, Guru Granth Sahib is neither history nor mythology nor a collection of incantations. Rather, its contents are spiritual poetry, the vision of cosmic order and exhortation to the higher life. In that respect, it is a unique scripture among the sources of religious books (Ahluwalia, 2008).

Guru Gobind Singh declared *Sri Guru Granth Sahib* as the eternal Guru of the Sikhs and administered the stewardship of Sikhism to the Divine *Sri Guru Granth Sahib*. He said, "As ordained by the Lord Eternal, a new way of life

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is evolved. All the Sikhs are asked to accept the Holy Granth as the Guru. Guru Granth should be accepted as the living Guru. Those who wish to meet God will find Him in the Word" (Duggal, 2010). Thus, Word became Guru in Sikhism. The lessons of managerial sagacity from the life history of the ten great Gurus are interpreted as under according to the succession of great Gurus:

4.3 GURU NANAK DEV:

Guru Nanak Dev was the first Sikh Guru and the founder of the Sikh religion. He preached the equality of all humans. Guru Nanak Dev preached that all people are the children of one God. During a time of great social disarray and religious decay, Guru Nanak Dev spoke against tyranny, social injustice, religious hypocrisy, empty rituals and superstitions and also rejected the Hindu practices of caste system, fasting and pilgrimage, animal sacrifice, omens, austerities and idolatry. He travelled extensively throughout India and foreign lands to spread his message and his preaching's were in consonance with the life he led. Guru Nanak Dev laid forth three basic principles by which every human being should abide: Remember the name of God at all times, earn an honest living as a householder and share a portion of your earnings with the less fortunate. His message served as a novel and uncorrupted approach towards life, spirituality and God. Guru Nanak Dev's teachings centered on believing in and remembering the name of one true God, earning through honest means and sharing a part of such earnings with others and loving all people.

4.3.1 Lessons of Managerial Sagacity from the Life History of Guru Nanak Dev:

Guru Nanak Dev was the first leader of the Sikhs and so enigmatic was his personality that even after 543 years, he has a large following and people still look upon his word and seek guidance from his preachings and his life stories. Guru Nanak Dev was an embodiment of acumen, judiciousness,

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compassion, devotion and truth. He taught the profoundest truths, using metaphors and symbolic presentations. He was apostle of love and modesty. By his magnetic and charismatic personality, he mesmerized millions of people in his lifetime. He was respected alike by Hindus as well as Muslims. A couplet became very popular in the Punjab- Baba Nanak, the great man of God. The *Guru* of the Hindus and the *Pir* of the *Mussalmans* (Duggal, 2010). He was a great visionary and leader and was not scared to try anything new and unique in his time.

4.3.1.1 Clear Plan and Vision:

At a time when there was communal disharmony and rulers and emperors repressed and exploited the common people, Guru Nanak Dev came with a mission to disseminate the spirit of universal brotherhood. He envisioned a classless and casteless society and planned to introduce an independent and distinct spiritual system. Guru Nanak Dev believed in one God and took this message far and wide. He travelled in all four directions - North, East, West and South- under a specific and lucid plan and mission, spreading the message of peace, compassion, righteousness and truth, and enhancing the following of Sikh religion. So intense was his conviction in his mission that when Daulat Khan, his old employer, stopped him from proceeding for the third journey, Guru did not go back on his plan. Guru said, "I cannot stay till my soul tells me to. I hear an inner voice telling me to go and I must obey" (Dhillon, 2010). He was an original thinker and believed in thinking innovative, thinking different and thinking socially relevant.

4.3.1.2 Effective Communication:

To spread the message of brotherhood and peace, Guru Nanak Dev travelled all over the country and even outside it. He visited numerous places of Hindu and Muslim worship. In those times illiteracy was rampant. He elucidated and depicted through his preaching the absurdity and futility of ritualistic and ascetic practices prevalent in those times and preached the doctrines of his new religion and mission at the places and centers he visited.

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He reached out to people at grass-root level through his travels and spread his ideas far and wide, thereby gaining popularity for the Sikh religion. He used interactive approach for conversing with the people. He used the folk idiom and language to convince the people who came into his contact.

4.3.1.3 Structured the Congregations:

Guru Nanak Dev organized Sikh societies at places he visited with the assembly places called *Dharamsalas* where Sikh congregation and religious gatherings of the followers were held. A specific program was followed in the *Dharamsalas*, in the morning, *Japji* (His first writing) was recited in the congregation and in the evening *Sodar* and *Aarti* were recited. Food was also served here to the poor. The first known centre set by Guru Nanak Dev was the abode of *Sajjan* (a cheat), which he was previously using for looting innocent travelers but *Guru* evoked his spiritual conscience by his discourse and transformed him into a real '*Sajjan*' which in English means a thorough gentlemen (Duggal, 2010). He created synergy and remained polite even with his opponents.

4.3.1.4 Path of Truth and Enlightenment:

Guru Nanak Dev carried the torch of truth on his voyages and enlightened people who were suffering out of hatred, falsehood, greed and hypocrisy. He travelled and taught through practice and precept. On the banks of river *Ganga,* he cautioned people offering water to their dead ancestors in the region of Sun to quench their thirst, against false rituals and superstitions and directed them to follow the path of truth and enlightenment (Loehlin, 1958). He broke the rituals and traditions which had become meaningless. He not only preached but practised in letter and spirit what he said. He had the guts and courage to challenge the rulers of the time for their wrong doings. He appealed the people as one of them and not as a superior to them.

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4.3.1.5 Philanthropy/Concept of Social Responsibility:

Guru Nanak Dev asserted the importance of helping the needy and the poor. He himself always helped the poor and he served food to them. While working as a storekeeper, he used to spend a large part of his earnings to feed the poor and the hungry. Guru asserted that helping the destitute by activities like feeding the hungry and providing clothes to the naked makes the donor a recipient of God's grace, and emphasized that such donations should be made out of one's honest earnings. He opined that even the receiver should not be greedy and accept only what suffices to fulfill his needs, and no more. He emphasized the concept of sharing out of honest means and dissuaded the notion of earning through unfair means and then offering a part of it as charity or penance.

4.3.1.6 Honest Means of Living:

Guru Nanak Dev encouraged honest work and living and condemned exploitation of human and natural resources. Guru Ji declared, "He alone, O Nanak, knows the way, who earns with the sweat of the brow and then shares it with others" (SGGS, p-1245). During one of his travels, he preferred to stay with *Bhai Lalo*, who was a low caste artisan, as he earned his living in a just way with his own labour and efforts, declining the invitation of a high caste rich landlord, *Malik Bhago*, because the latter lived by exploiting the poor and committed atrocities on them, snatching away their shares and abusing the power he possessed (Dhillon, 2010). So he associated himself with the lowest of the low.

4.3.1.7 Re-engineering of Personalities:

Guru Nanak Dev never ignored or out-casted people who did not possess good personalities but worked to reform and re-engineer them and was able to transform them into fine individuals. He transformed into gentle folk people like *Sajjan*, the cheat, *Malik Bhago*, the exploiter of the poor and the downtrodden, *Nur Shah*, the practitioner of black magic, *Kauda,* the head-hunter, *Duni Chand,* the hoarder of wealth, to quote a few (Ghatage,2005)

4.3.1.8 Equality of Mankind:

Guru Nanak Dev gave the message of equality of mankind. He taught that God has created the universe and he is everywhere and in every being. So, one cannot discriminate people on the basis of caste and creed etc. when God has created them as equals. He introduced the practice of community kitchen where people from all castes and creeds sat together to eat without any distinction of social hierarchy. According to the Guru, all human beings had the light of the Lord and were the same and only by subduing one's pride and ego, could one see this light in all.

4.3.1.9 Cultivation of Inner Strength:

Guru Nanak Dev accentuated the value of virtues of the human character and advised control of vices. The vices like ego, anger, greed, lust and vanity can be conquered through self-examination and self-realization. He said, "See the brotherhood of all mankind as the highest order of Yogis; conquer your own mind, and conquer the world" (SGGS, p-6). He urged all the people at all the places to overpower their minds and abstain from the evil practices. It is our obsession with self-love, greed, sensuous pleasures and a grabbing mentality which make our life and society around us full of sorrows and suffering (Tarlochan Singh, 1998). He was a mass leader not a class leader.

4.3.1.10 Succession on Merit:

Guru Nanak Dev was kindhearted and sensitive but was not swayed by the emotions and sentiments that is why he took a novel initiative when he conferred the command of Sikhism to *Bhai Lehna*, a devout Sikh, in preference to his own sons, *Baba Sri Chand* and *Baba Lakhmi Das*. By this move, he brought home the fact that transfer of seat should be based on the attributes of the character and not merely hereditary. He wanted the continuity of the basic thought and philosophy so as the movement started by him could continue for the times to come.

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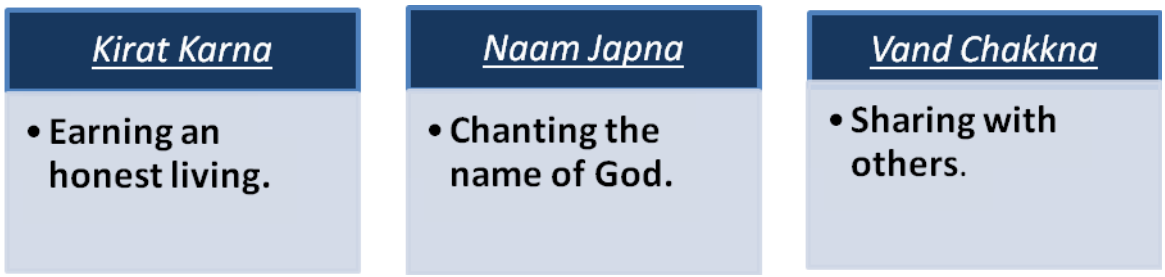
4.3.1.11 Model of Moral and Ethical Living:

Guru Nanak Dev cultivated his lands and also continued with his mission and preaching after the travels. He gave the model of uprigtheous living where he called upon his followers to attend to their families and social duties, and do good to others, yet mediate about God at all times. Guru Nanak Dev says, " A person can lead an ideal life as a householder (*grihasti*) doing his normal activities, while being deeply soulful and absorbed in contemplation and devotion to God. The seeker or learner - a Sikh - must attend to his familial and social duties, and do good to others, yet have his own being in God" (Ahluwalia, 2007). His model of moral and ethical living can be presented as under:

Model of Moral and Ethical Living



4.4 GURU ANGAD DEV:

Guru Angad Dev compiled the hymns of Guru Nanak Dev and spread his teachings and collected the life story of Guru Nanak Dev, known as the *Janam Sakhi*. He introduced *Gurmukhi* script and encouraged people to learn Punjabi which was at that time the language of the masses. For this, he started a school at Khadur Sahib to teach children the Gurmukhi alphabet. The Guru told Bhai Gurdas, his purpose as under: Make the Granth into an ample volume. Write it out in Gurmukhi characters. In the *Patti* devised by Guru Nanak, are included thirty-five letters. In these letters record the entire Bani of the Guru, Which all may be able to read with ease... Householders engaged in daily labour, which have little learning, Yet seek knowledge, may study it with

ease…Therefore write you down the Gurmukhi letters.' From the above quotation, it is clear that the purpose of the holy Guru in composing the *Bani* in the popular tongue, and writing it out in popular scripts, was to bring divine knowledge, spiritual experience and ethical thought to the simple, working folk (Ahluwalia, 2008).

4.4.1 Lessons of Managerial Sagacity from the Life History of Guru Angad Dev:

Guru Angad Dev was instrumental in taking Sikhism from its infant stage to the next stage. He laid the foundation of a Sikh community that was pious, educated and enlightened. Guru Angad Dev believed in the service and well-being of all mankind, and not just of his own followers. He emphasized the need for character building rather than performance of rituals and formalities. Guru Angad Dev motivated his Sikhs to follow the path where enlightenment could be achieved through service and good actions, devotion and worship of one God. In his own style, Guru Angad Dev was able to take Sikhism to its pinnacle.

4.4.1.1 Harmony between Thought and Action:

Guru Angad Dev was a spiritual teacher and a man of action. He opined that there should be harmony between thought and action and purity in life. He sermonized, "Doing something unwillingly or doing under pressure from someone, does not bring either merit or goodness. That alone is a good deed, O Nanak, which is done by one's own free will" (SGGS, p-787). He further elaborated, "Mortals are known by their actions; this is the way it has to be. They should show goodness, and not be deformed by their actions; this is how they are called beautiful. Whatever they desire, they shall receive; O Nanak, they become the very image of God" (SGGS, p-1245). He continued the thought process of Guru Nanak Dev.

4.4.1.2 Upliftment of Society/ Empowering People:

In his time, Sanskrit was the language of the high class Hindus. Thus, its knowledge was restricted to them only. Guru Angad Dev popularised the script of *Gurmukhi* for the masses. He created a separate and distinct identity of the people by giving them their own language, thus making them knowledgeable for unhampered growth and development. This helped to raise the morale of the downtrodden and secured the unhindered development and expansion of Sikhism. Hymns of the Gurus are expressed in *Gurmukhi* script and deliver the true meaning and message of the Gurus without the scope of biased interpretation. As no country, organisation or mission can succeed without the advancement of the society, so their education is essential.

4.4.1.3 Emphasis on Physical and Spiritual Growth:

Guru Angad Dev **gave immense attention to the education of the children and opened many schools for their instruction and thus increased the number of literates.** He motivated people to lead healthy lives. He advocated that higher goals can be attained in life if one is physically fit, as a sound mind can exist only in a sound body. **For the youth, he started the tradition of** *Mall Akhara***, where physical as well as spiritual exercises were held. Guru Angad Dev was considered a strict disciplinarian.**

4.4.1.4 Women Empowerment:

In the times when women were not allowed to move out of their houses, Guru Angad Dev gave equal status and freedom to his wife, *Mata Khivi.* She worked along with Guru Angad Dev and enlarged the role of women in the court of the Guru. Her role was unique and revolutionary because women were usually not seen in the forefront of the society.

4.4.1.5 Egalitarianism:

Guru Angad Dev furthered the mission of the first Guru of casteless and classless society in which no one was superior or inferior to the other. He

advised his followers to desist from vices of greed or selfishness since these forced one to impinge upon the rights of others. The institution of free community kitchen, *langar*, was maintained and developed by Guru Angad Dev and his wife personally worked and supervised the community kitchen to promote the acceptance of social equality. He also tried to reduce the gap between the rich and the poor.

4.4.1.6 Fearlessness:

Guru Angad Dev taught the people to lead a righteous and fearless life by guiding them to fear only God, instead of kneeling before men. He motivated people by his own example and put a new life and spirit in them by aligning himself with the down-trodden and less fortunate people. He said, "Those who have the Fear of God, have no other fears; those who do not have the Fear of God, are very afraid. O Nanak, this mystery is revealed at the Court of the Lord" (SGGS, p-788).

4.4.1.7 Ethics of Honest Work:

Guru Angad Dev did not live on the donations of followers but earned his living by twisting coarse grass into strings used for cots. A common fund was created for offerings by the followers. Guru Angad exemplified the ethics of honest work and selfless service, contributing all of his earnings to the community kitchen.

4.4.1.8 Sustainability of the Mission:

Guru Angad Dev was the torch bearer of the first Guru and travelled widely and visited all important religious places, preaching the ideals of Sikhism. He launched a number of new centers of Sikhism and thus strengthened and crystallized its base. In this phase, Sikhism established its own separate religious identity. **He also collected the facts about Guru Nanak Dev's life from *Bhai Bala* (Guru's Accompanist) and wrote the first biography of Guru Nanak Dev and was, thus, instrumental in spreading his**

ideals. The ruler of that time, King Hamayun, visited the Guru to seek his blessings.

4.4.1.9 Devotion and Obedience to the Master:

Guru Angad Dev was an epitome of devotion and selfless service. Guru Nanak Dev chose Guru Angad Dev as his successor over his sons after testing his devotion, dedication, perseverance and patience. There are many anecdotes of these tests where he excelled and Guru Nanak Dev's sons and his other followers failed to show obedience, loyalty and devotion. Once, when, Guru Nanak Dev asked his Sikhs and his sons to carry three bundles of grass, which were wet and muddy, for his cows and buffaloes, Guru Angad Dev was the only one to obey the master and carried the grass bundles on his head without bothering that his clothes were getting soiled. Guru Nanak Dev was satisfied with Guru Angad Dev's devotion and bestowed upon him the Guruship. To this day, Sikhs consider the three bundles as important symbols of spiritual affairs, temporal affairs and the Guruship (Duggal, 2010).

4.4.1.10 Meritorious and Impartial Succession:

Like Guru Nanak Dev, Guru Angad Dev and the successive Gurus selected and appointed their successors on merit. The Gurus were judged on their spiritual vigour and aptitude to fulfill the responsibilities of the mission.

4.5 GURU AMAR DAS:

Guru Amar Das, the third Sikh Guru, institutionalized the free community kitchen called *langar* among the Sikhs. He preached the equality of people and tried to encourage the idea of women's equality. He tried to free women from the practices of *purdah* (wearing a veil) and advocated strongly against the practice of *sati,* the ritual of a Hindu woman burning herself alive on her husband's funeral pyre. He was known for his commitment and dedication to the service of the Guru.

4.5.1 Lessons of Managerial Sagacity from the Life History of Guru Amar Das:

Guru Amar Das was a model of benevolence and kindheartedness. His teachings were simple. He advocated, “Do good to others by giving good advice, by setting a good example and by always having the welfare of mankind in your heart” (Dhillon, 1999). He gave the perfect style of leadership implying that a leader should always be there for his followers guiding by precept and practice with the general well-being of all as essence of all decisions.

4.5.1.1 Concept of *Pangat* and then *Sangat*:

Guru Amar Das possessed strong organisational skills and he systemized the organization of community kitchen in a very meticulous way. He made it mandatory for each of the followers and visitors to first have food from the free kitchen, *langar,* and then join the congregation, *sangat.* Even Emperor Akbar had to abide by this rule. Emperor Akbar sat for *langar* with the common man and then was allowed to join the congregation and meet the Guru. He was impressed with this system. Guru Amar Das persuaded Akbar to waive off toll-tax (pilgrim's tax) for non-Muslims while crossing rivers *Yamuna* and *Ganga* and Akbar did so (Ghatage, 2005).

4.5.1.2 Established the Sikh Administration System:

Guru Amar Das established the *Manji* System to propagate Sikhism in a logical and planned way. He divided Sikh congregation areas into 22 *Manjis* and a local preacher was made in-charge of each *Manji.* He trained the group of 146 followers, out of which 52 were women, to attend to the spiritual needs of the people. He also appointed preachers called *Masands,* who went across the country to spread the gospel of Sikhism. He specified the code of conduct for and importance of these messengers in the following words, "He alone is a selfless servant, who serves the True Guru, and walks in harmony with the True Guru's Will. The True Shabad, the Word of God, is the True Praise of God; enshrine the True Lord within your mind. The Gurmukh speaks the True Word

of Gurbani, and egotism departs from within. He Himself is the Giver, and true are His actions. He proclaims the True Word of the Shabad. The Gurmukh works, and the Gurmukh earns; the Gurmukh inspires others to chant the Naam. He is forever unattached, imbued with the Love of the True Lord, intuitively in harmony with the Guru" (SGGS, p-753). It was taken as a great step in decentralization.

4.5.1.3 Prohibited the Practice of Baseless Rituals:

Guru Amar Das lifted the status of women and prohibited the evil practices of *Sati* (the immolation of the wife on her husband's funeral pyre), *Parrda* (veil to cover the face), female infanticide and such evils. He advocated widow re-marriage much against the ways of his time. He envisioned an equal status for women folk and worked for it. He braved the criticism of the so called high-class people for prohibiting baseless and biased rituals of the time.

4.5.1.4 Embodiment of Compassion:

Guru Amar Das maintained his cool even when incited. He displayed sweetness and humility in all circumstances. Once when Datu, son of Guru Angad Dev, who was frustrated for not getting the *Gurushi*p, kicked Guru Amar Das with his foot when he was seated on *Gurgaddi, the* Guru did not utter even a single word of anguish. Rather, he sympathized with him saying that his foot must have been hurt by his hard bones. Guru Amar Das always displayed compassion, empathy and kindness towards others (Duggal, 2010).

4.5.1.5 Passionate and Zealous Worker:

Guru Amar Das adopted Guru Angad Dev as his spiritual guide at the ripe age of 62. He served Guru Angad Dev for twelve years with passion and zeal, unparallel in history. He undertook to fetch fresh water for the Guru's ablutions just before dawn from the river Beas, and never failed in his duty, be there rain or storm. His focus was on serving his Guru with unflinching zeal and pure dedication without any ulterior motive. He was an epitome of service.

4.5.1.6 Social Responsibility:

Guru Amar Das constructed *Baoli* (deep well) at Goindwal Sahib, Punjab having eighty-four steps as he realised that the water of the Beas river was not fit for human consumption. This not only provided safe drinking water to the people but also helped to create an eco-friendly environment. Baoli at *Goindwal* became a Sikh pilgrimage centre for the first time in the history of Sikhism. It also helped in boosting the identity of the new sect.

4.6 GURU RAM DAS:

Guru Ram Das founded the city of Amritsar in 1574. He standardised the Sikh marriage ceremony, known as the *Anand Karaj* and stressed the importance of hymn singing, which remains an important part of Sikh worship even today. He was instrumental in spreading Sikhism in North India and worked for creating an organized structure of Sikh society.

4.6.1 Lessons of Managerial Sagacity from the Life History of Guru Ram Das:

Guru Ram Das was a man of simple and austere thinking and even as a young boy; he preferred the company of holy men. He was the possessor of a grand spirit of service, pleasing manners and refined behaviour which made him earn the love of all who came in contact with him.

4.6.1.1 Centre of Spirituality and Trade:

Guru Ram Das laid the foundation of Amritsar on 13th June, 1577 and called upon the Sikh devotees to make donations for meeting the requirements of the community kitchen and construction of a holy tank, and got overwhelming response. The Guru sent his agents to various parts of the country to collect contributions for the construction of the holy tank and maintenance of free kitchens. These agents came to be known as *masands.* The Guru was called *Sacha Padshah.* He invited traders to settle around the city

and the traders gladly accepted this offer as it suited them due to Amritsar's proximity to Lahore.

4.6.1.2 Strengthened the Sikh Organisation:

Guru Ram Das was constantly in contact with the *Manjis* and they became more efficient and effective under his guidance and leadership and as a result, the number of followers of Sikh religion also increased manifold under this management.

4.6.1.3 Benevolence:

Guru Ram Das used to earn his livelihood by selling boiled grains. Being generous and benevolent by nature, very often he would freely give away the boiled grains to the needy and the poor. This attribute greatly impressed Guru Amar Das.

4.6.1.4 Reverence and Humility:

Guru Ram Das was of a very humble and mild disposition. Once when Sri Chand, son of Guru Nanak Dev, sarcastically asked him the reason for sporting a long beard, Guru Ram Das replied that it was for cleaning his feet and removed the dust off the feet of Sri Chand with it. Sri Chand was moved by this gesture and blessed him. Guru Ram Das displayed great humility and reverence and was devoid of vices of ego and haughtiness (Ghatage, 2005)

4.6.1.7 Veracity and Honesty:

Guru Ram Das advocated and appreciated veracity, sincerity and honesty. He unfailingly attended to the personal comforts of Guru Amar Das. Besdies, he was always willing to give a helping hand wherever it was needed. He won every heart with his hard labour and godliness, including Guru Amar Das himself. It was his devotion that earned him the hand of Guru's younger daughter, Bibi Bhani. Even when, he became the son in law of Guru Amar Das, he continued to be as devoted to him as ever.

4.6.1.8 Social Reformer:

Efforts had been afoot since Guru Nanak's time to rid Hindu society of the rituals and stranglehold of the priestly classes. The mass of people were soaked in superstitions and privileged classes exploited their ignorance. Guru Ram Das introduced social reforms, particularly in the wedding ceremony, making it a simple affair and endowing it with the sacrament of the holy word. He composed a long poem in four parts to be recited at the time of the ceremonial perambulation.

4.7 GURU ARJAN DEV:

Guru Arjan Dev compiled the *Adi Granth* in 1604. He built a splendid *Gurudwara* in the middle of the holy tank got constructed by Sri Guru Ram Das. This *Gurudwara* was named *Harmandir Sahib*. Later on, the English started calling it Golden Temple due to its golden look caused by its gold plating by Maharaja Ranjit Singh. He composed the prayer of peace, *Sukhmani Sahib.* He started the practice of tithe, contributing one tenth of one's earnings for community purposes. Guru Arjan Dev was the first Sikh Guru to be martyred. He was imprisoned and martyred in 1606 by Emperor Jahangir for not amending the Adi Granth, the Sikh holy book. Guru Arjan Dev was made to sit on a scorching iron plate and had boiling sand poured over his body. Guru Arjan Dev bore the pain and sat there chanting hymns.

4.7.1 Lessons of Managerial Sagacity from the Life History of Guru Arjan Dev:

Guru Arjan Dev gave a distinct identity to the Sikhs by building the *Harmandir Sahib* at Amritsar and by compiling the *Adi Granth* which was later called *Sri Guru Granth Sahib*. In his martyrdom he conveyed the message to his followers that they must always face bravely the evil, cruelty, oppression and injustice. The fourth brilliant successor of Guru Nanak Dev, Guru Arjan Dev was a dynamic personality- social reformer, spiritual mentor of high order, moral disciplinarian, organizer, a great litterateur, a systematizer and a

thoroughly conscious being devoted to the cause of truth on earth. Because of his accomplishments and devotion to the higher causes, he grew to be the cynosure of the people and a force to reckon with (Gandhi, 2007).

4.7.1.1 Harmandir Sahib, the Symbol of Tolerance towards All:

Guru Arjan Dev taught tolerance and respect for all religions and castes. He invited *Mian Mir*, a Muslim Saint, to lay the foundation of the Harmandir Sahib at Amritsar. The building was designed in such a way that it had doors in all directions which signified its acceptance of all the four castes and every Religion.

4.7.1.2 Compilation of the Text of Wisdom for Generations to Come:

Guru Arjan Dev compiled the hymns of the preceding four Gurus in their original form in the form of a scripture known as *Adi Granth or Pothi Sahib*, thereby preserving the treasure of great wisdom for the future generations and dissemination of the spiritual knowledge. At the same time, it threw light on the contemporary political and social life. And most of all, he wanted to establish the credibility of the Sikh Religion as a casteless and secular society. Laced among the Hymns of the earlier Nanaks, he added his own compositions as well as the celestial utterances of Sheikh Farid, and Bhagat Kabir, Bhagat Ravi Das, Dhanna Namdev, Ramannand, Jai Dev, Trilochan, Beni, Pipa, Surdas and some others. All these saints belong to different times, beliefs, sects, and castes from high and low.

4.7.1.3 Knowledge and Acumen:

Guru Arjan Dev compiled *Adi Granth* in a systemized way, taking care of the assortment of linguistic structures and harmonization of divine thought. He had complete knowledge and acumen for the task he undertook. Sri Guru Granth Sahib is a divine poetic composition set in a systematic manner, with a sequential order in the quoting of hymns, of use of ragas, of poetic form and sequence of the contributors.

4.7.1.4 Acknowledgement and Appreciation of Effort:

Guru Arjan Dev emphasized that modest and selfless service of followers should be acknowledged. On the completion of Harmandir Sahib he honoured the dedicated and low profile disciple *Bhai Banno* for his efforts by placing the first platter of the feast before him.

4.7.1.5 Value of Good Company:

Guru Arjan Dev exemplified the value of good company because it had good a effect on the disposition of the person. He observed, "In the company of saints, man learns how to turn enemies into friends, as he becomes completely free from evil, and bears malice to none. In the company of the good, there is no swerving from the path, no looking down upon anybody as evil. Man sees all round him the Lord of Supreme Joy, and freeing himself from the feverish sense of self, abandons all pride. Such is the efficacy of fellowship with a holy man, whose greatness is known only to the Lord: The servant of the ideal is akin to his Master" (SGGS, p-271).

4.7.1.6 Protector of Needy and Healer of Sick:

Guru Arjan Dev always heeded to the needs of the sick, the poor and the helpless. He took special care of the lepers who were treated as outcastes by the society and not cared for even by their own relatives. He personally took care of the lepers and provided them with medicines and dressings. All the Sikhs followed the example of the Guru and assisted him in the care of leapers.

4.7.1.7 *Masand* System and Concept of *Daswand*:

Guru Arjan Dev reorganized the system of *Masands* (missionaries) and directed his followers to contribute one-tenth of their earnings for the social and religious causes which was collected by the *Masands*. The concept was to share earnings of the more fortunate people with the less fortunate people and spread prosperity amongst all.

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4.7.1.8 Cultivation of Skills:

Guru Arjan Dev called upon his followers to learn horse riding to effectively fight the battle of freedom against the onslaughts of Emperor Jahangir as he could visualize the impending times. He encouraged them to take up horse trading as a profession. He wanted his followers to be ready for all types of contingencies and situations.

4.7.1.9 Humility in Character:

Guru Arjan Dev emphasized the worth of humbleness and humility. He opined that people should not let pride and ego overtake their good sense. Guru Arjan Dev said, "Among all persons, the supreme person is the one who gives up his egotistical pride in the Company of the Holy. One, who sees himself as lowly, shall be accounted as the highest of all. One, whose mind is the dust of all, recognizes the Name of the Lord, Har, Har, in each and every heart. One who eradicates cruelty from within his own mind, looks upon the entire world as his friend" (SGGS, p-266).

4.7.1.10 Personification of Tolerance:

Guru Arjan Dev was an epitome of religious tolerance. Emperor Jahangir could not tolerate the rising fame of Guru. He ordered Guru to remove certain passages from the Adi Granth, which he felt were objectionable to Muslims. On the Guru's refusal to do so, he tortured the Guru but the Guru bore all the torments calmly. He did not utter even a sigh of grief. Neither did he express any anger against those who were torturing him. He remained engrossed in the divine remembrance of God and repeated, "Sweet is your will, O God; the gift of your name alone I seek." (Duggal, 2005)

4.8 GURU HARGOBIND :

Guru Hargobind transformed the Sikhs by introducing martial arts and weapons for the defense of the masses. He put on two swords - one signifying *miri*, temporal power, and other *piri*, spiritual power. He donned the attire of a soldier to fight against the atrocities of the Mughal rulers. He fought

four battles with the Mughal rulers who were forcing people to convert into Muslims. He was imprisoned in the fort of Gwalior for one year. When he was released, he insisted that his 52 fellow prisoners, who were Rajput kings, should also be set free. To mark this occasion, the Sikhs celebrate *Bandi Chod Divas which coincides with the famous Indian festival, Diwali*. He also built the Akal Takht in 1608 at Amritsar in Punjab.

4.8.1 Lessons of Managerial Sagacity from the Life History of Guru Hargobind:

Guru Hargobind was very brave and benevolent. He was innovative and daring as he introduced the concept of saint-soldier and was known as True king, *Sacha Patshah*. Guru Arjan Dev trained Guru Hargobind in languages, philosophy, astronomy, medicine, science and public administration, along with training in martial art and horse-riding. He became popular for his concern for the underprivileged and the vulnerable.

4.8.1.1 New Turn to Sikh Way of Life:

Guru Hargobind was a great innovator and changed with the changing times and situations. He converted saints into saint-soldiers, thereby giving a new turn to the religion of Sikhism. He set upon the mission of making Sikh community brave and self-reliant and preparing his followers against tyranny and oppression. He girded two swords, one symbolizing the spiritual authority (piri) and the other temporal power (miri) (Bhalla, 2002). He directed of his saint-soldiers to be highly cultured, morally virtuous, using the sword only for protection of righteousness and for self-defense

4.8.1.2 Defined Seat of Temporal Authority:

Guru Hargobind built *Akal Takhat*, the supreme seat of temporal authority, in the Harmandir Sahib complex. At this seat, he deliberated on secular matters and specified that Golden Temple was for spiritual guidance. Here the Guru held his court, received envoys, settled disputes, administered justice and decided matters of military strategy and policy (Jugraj Singh, 2009).

4.8.1.3 Combat Oppression and Injustice:

Guru Hargobind opined that one should not initiate the fight but when faced with injustice and oppression, one should take appropriate reaction. This was the reason Guru Hargobind resorted to a new way of life. When questioned about his move, he reasoned that in the changing times, the poor and the downtrodden need to be protected. Bhai Budha, too, on seeing the young Guru in military harness mildly remonstrated him. The Guru replied, "It is through thine intercession I obtained birth; and it is in fulfilment of thy blessing I wear two swords as emblems of spiritual and temporal authority. In the Guru's house, religion and worldly enjoyment shall be combined- the caldron to supply the poor and needy and the scimitar to smite oppressors" (Macauliffe, 1989).

4.8.1.4 Emphasis on Military Training:

Sensing the hard times ahead and on the instruction from his father, Guru Arjan Dev, Guru Hargobind started training his followers in martial art and directed them to donate horses and weapons along with donations to free kitchen. He laid down a strict routine for himself and his soldiers, starting from prayers in early hours of the morning; then proceeding to exercise and practice of martial art and horse-riding. He was a strict task master and was highly disciplined.

4.8.1.5 Considerate and Empathetic:

Guru Hargobind's encouragement to his Sikhs to be well versed in physical and weapons training made Emperor Jahagir insecure and he ordered the imprisonment of the Guru. But later realizing his mistake, he ordered release of the Guru to which Guru Hargobind refused and asked for release of unjustly imprisoned kings along with him, thereby showing his concern for others.

4.9 GURU HAR RAI:

Guru Har Rai continued the military traditions started by his grandfather, Guru Hargobind. He maintained the honour of Sri Guru Granth Sahib by refusing to modify its contents. During his time, Sikhism became

more popular and stronger. The Guru passed on the Guruship to his son, Guru Harkrishan, when the latter was at the age of only five.

4.9.1 Lessons of Managerial Sagacity from the Life History of Guru Har Rai:

Guru Har Rai was compassionate and merciful and possessed the knowledge of medicine. Keeping pace with the times, he furthered the military traditions and kept 2200 mounted soldiers at all times. Guru Har Rai was well versed in languages, swordsmanship, archery and horse-riding. He was a pious, polite and soft-hearted person and dedicated his life to the service of mankind and was always immersed in the meditation of God's Name.

4.9.1.1 Environmental Sensitivity:

For every sapling he trampled upon by chance, Guru Har Rai used to a plant sapling. He was sensitive since childhood. Once as a child while he was walking through the garden, a delicate branch with flowers got entangled to his flowing dress and some flowers got trampled. Guru Har Rai's heart was pained by this incident and he became conscious of his surroundings.

4.9.1.2 Humanitarian Service:

Guru Har Rai used to tend the sick. For this purpose, he started a dispensary and employed two physicians. This facility was available to all free of cost. The medicines were prepared from the herbs brought from mountains. This fact became famous far and near. Once when Emperor Shah Jahan's son, Dara Shikoh, got sick, he was cured by Guru Har Rai.

4.9.1.3 Self-dependent:

Guru Har Rai believed in self-dependence and self-reliance in the running of his missions. Once when Dara Shikoh offered some land for community kitchen, Guru Har Rai politely refused the offer, saying that with the grace of God, the coffers of the community kitchen will always be sufficiently stocked.

4.9.1.4 Prerequisites of Good Governance:

Guru Har Rai while advising the kings of hill states on the art of proficient and efficient governance stated the prerequisites of good governance.

He preached to the Kings, "Do not show off just because you are kings. It is not good to trouble the people. Do not run helter-skelter, because you have got the power. Do not ruin everything in lust. People are the roots of a kingdom. Do not axe the roots. The kings, who harass their people, only hurt their roots. The revenue income should be used for the welfare of the public. Dig wells and ponds, open schools and construct choultries. One should work for the religion" (Ghatage, 2005).

4.9.1.5 Disciplined Way of Life:

Guru Har Rai was a firm disciplinarian. He counselled his followers to abide by a strict code of life and follow the way shown by Bhai Gurdas. A true Sikh arises before the night ends and turns his thoughts to God's Name, to charity and holy bathing. He speaks humbly and humbly he walks. He wishes everyone well and he is happy to give away gifts from his hand. Thus, he receives the Guru's true instruction. He sleeps but a little and a little does he eat and talk. He lives by the labour of his hands and he does good deeds. Howsoever, eminent he may become, he demonstrates not himself. He sings God's praises in the company of holy men. Such company he seeks night and day. Upon Word is his mind fixed and he delights in the Guru's Will. Un-enticed he lives in the world of enticements.

4.9.1.6 Trust in Followers:

Guru Har Rai, while assigning tasks to his devotees, trusted them completely. He used to give clear and elaborate instructions for carrying out the work assigned. He had a sincere devotee, *Bhai Gonda* who had the disposition of a saint. Sending him on a mission Guru said, "O *Bhai Gonda*, go thou to Kabul, instruct the Sikhs there in the worship of the true Name, and preach the Sikh faith. Feed holy men and pilgrims with offerings thou receive, and send what remaineth for the maintenance of my kitchen. These are thy duties, and I am confident that thou wilt discharge them" (Macauliffe, 1989).

4.10 GURU HAR KRISHAN:

Guru Har Krishan was bestowed with Guruship at the age of five. He cured the sick during a smallpox epidemic in Delhi. *Gurdwara Bangla Sahib* in

New Delhi was constructed in the Guru's memory as he had stayed there during his visit to Delhi. Before Guru Har krishan died of smallpox at the age of eight, he nominated his granduncle, Guru Tegh Bahadur, as the next Guru of the Sikhs.

4.10.1 Lessons of Managerial Sagacity from the Life History of Guru Har Krishan:

Guru Har Krishan was a person of confidence, astuteness and intelligence. Even though he attained Guruship at a very tender age, he commanded great respect and reverence of devotees of the Sikh religion and general masses due to his enigmatic personality. He dedicated his life for the well-being of the people.

4.10.1.1 Born Leader and Divine Spirit:

Guru Har Krishan was a divine leader bestowed with intelligence, mature wisdom, compassion and well-being of people at heart. Bhai Santokh Singh observes that Guru Har Krishan, though small in age, was like the sun, which may look small in early hours of the day but emits light everywhere. Once when he was in Delhi as guest of Raja Jai Singh, he visited the emperor's court. The emperor, wanting to test the Guru, offered him two large trays. One of these displayed ornaments, clothes and toys and the other had in it a holy man's cloak. Guru Har Krishan declined the tray containing ornaments and clothes, and accepted the one containing the cloak. The emperor was convinced of his holiness and spiritual-being.

4.10.1.2 Intelligence and Astuteness:

Guru Har Krishan was very intelligent, sharp and famous for his intellect. Raja Jai Singh and his Queen planned to test his intelligence and mental ability and according to one of the versions, Raja Jai Singh requested him to identify the real queen out of the differently dressed ladies present there. Guru, due to his sharpness of mind and astuteness, could easily recognize the Queen and at once went to a lady dressed as a maidservant and

sat in her lap. This lady was the real queen and she bowed to the great Guru in reverence.

4.10.1.3 Confidence:

Although of very young age, Guru Har Krishan emitted confidence and poise. Wherever he went, he was received by the followers, devotees and others with great fervour, honour and respect.

4.10.4 Magnanimous Devotion to Others:

Guru Har Krishan was thoughtful, altruistic and magnanimous of nature and heeded to the sickness of others without bothering for the consequences. This was evident from his visit to epidemic ridden Delhi where he tended to people suffering from small-pox and provided solace to calm their anguish. Consequently, he succumbed to the disease and left this world at the age of only 8 years.

4.10.1.5 Epitome of Sensibility and Courage:

Guru Har Krishan was an epitome of sensibility, generosity and courage. There is a legendary episode related to his early age. Once an arrogant Brahmin Pundit, Lal Chand, asked him to recite *Salokas* (verses) from the *Geeta,* as his name was similar to that of Lord Krishna. The Guru invited a mute person called Chhajju Mehra and with Guru's blessings, Chhajju Mehra immediately started interpreting *salokas* from the *Geeta*. Lal Chand felt embarrassed and asked for the Guru's forgiveness. Guru Har Krishan displayed great courage by refusing to meet *Mughal* Emperor Aurangzeb as he was directed by his father not to do so.

4.11 GURU TEGH BAHADUR:

Guru Tegh Bahadur founded the city of Anandpur Sahib. He was responsible for saving Kashmiri Hindu *pandits* who were being persecuted by the Mughals. He laid down his own life to protect the freedom of religion of Kashmiri Hindu *pandits*. Today Gurdwara Sis Ganj in Chandani Chowk, New Delhi sanctifies the place where he was martyred. Gurdwara Rakab Ganj Sahib in New Delhi is located where the great Guru's body was cremated.

4.11.1 Lessons of Managerial Sagacity from the Life History of Guru Tegh Bahadur:

Guru Tegh Bahadur travelled far and wide, spreading the message of Guru Nanak Dev and dispelling superstitions and ritualistic behaviour. He visited core Sikh communities to infuse enthusiasm and confidence in the people. He was a blend of a prophet and a martyr. His poetic verses and hymn conveyed the understanding of the veracity of a disciplined spiritual order, philosophical acumen and divine enlightenment.

4.11.1.1 Protection of Human Rights:

Guru Tegh Bahadur is a rare example of a person who laid down his life for the protection of the religious rights and faith of the people of a religion that he did not profess, though usually we find people making sacrifices for their own personal convictions and faith. He laid down his life for the human and religious rights of the Pandits belonging to the erstwhile state of Kashmir. Guru Tegh Bahadur's martyrdom was a super act of self-giving. Implicit in it were his boundless sympathy for the oppressed and his concern to secure for the people the freedom of belief. The protection of 'tilak' and 'janeu' of the Hindus meant the protection of the right of everyone to practice his/her religion unobstructed. It involves the larger issues of human rights and freedom of conscience (Harbans Singh, 1992).

4.11.1.2 Forbearance and Acceptance of Diversity of Faith and Conviction:

Guru Teg Bahadur taught the masses tolerance and acceptance of diversity of belief, faith, conviction and religious practices. He stood for the right to social and religious freedom of all. His own martyrdom inculcated in people the spirit of tolerance for other religions.

4.11.1.3 Social Uplift of the Society:

Guru Tegh Bahadur travelled to various places giving solace to the victims of the atrocities of the *Mughal* rulers. He was the messiah of helpless and hapless people of the country. He also worked for improving their living

standard. The people were cowed down not only by Muslim officials but also by their poverty. The guru used the money he had brought from Assam to help the people to improve their lives. He got a number of wells dug so that they could get water both for drinking and for their fields and he got some tanks built so that rain water could be collected and stored. He brought cows and buffaloes and gave them to the poor. He also had many kinds of trees planted so that the whole area could become rich and green (Dhillon, 2010).

4.11.1.4 Settlement of Disputes through Negotiations:

Guru Tegh Bahadur was a believer of peaceful co-existence and harmony. He was instrumental in bringing peace between two kings, Raja Chankardbawaj and Raja Ram Singh. Through mutual discussions and peaceful negotiations, he was able to pacify the situation and avert war. Raja Ram Singh had gone to Assam to lead the military campaign against the Assamese on behalf of Emperor Aurangzeb. The Guru was eager to prevent bloodshed. He managed to bring two parties together for negotiations. He was able to bring about understanding and peace between them. This was affected at a place named Dhubri on the right bank of the river Brahmpura. At that spot a high 'Mound of Peace' was raised by soldiers of the two armies, working together and using their shields to carry the earth which they needed.

4.11.1.5 Forgiveness and Mercy:

Guru Tegh Bahadur firmly advocated the virtues of forbearance and forgiveness. When Dhir Mall, Guru's nephew, attacked his house and plundered it, the Guru remained calm and reprimanded his follower, Makhan Shah, for retaliating and forgave his nephew. The Guru said, "Forgiveness is the austerity most meritorious; Forgiveness is the best of charities; Forgiveness is equivalent to the pilgrimage and ablutions. In forgiveness lies liberation. No other virtue parallels forgiveness. Forgiveness you must learn" (Harbans Singh, 1992).

4.11.1.6 Courageous and Valiant:

Guru Tegh Bahadur was an epitome of valiance and bravery. He willingly sacrificed himself, without any fear, for the protection of human dignity. Guru Gobind Rai thus writes of his father- He protected the frontal marks and

sacrificial threads of Hindus and displayed great bravery in the 'Kal' age. When he gave away his life for the sake of holy men, He gave his head, but uttered not a groan. He suffered martyrdom for the sake of his religion; He gave his head but swerved not from his determination. God's people would be ashamed to perform the tricks of mountebanks and cheats (Macauliffe, 1989).

4.12 GURU GOBIND SINGH:

Guru Gobind Singh was the tenth guru of the Sikhs. He became Guru at the age of nine after his father, Guru Tegh Bahadur, the ninth guru, was martyred by Aurangzeb. He inculcated the spirit of both saintlihood and soldier ship in the minds and hearts of his followers and prepared them to fight oppression in order to restore justice, peace, equality, righteousness and to uplift the down-trodden people in the time that was fraught with danger due to the forcible conversions by the Mughal rulers of their Hindu subjects to Islam. Guru Gobind Singh took upon himself the task of motivating people to rise against this oppression and in 1699; he baptized the Sikhs and created a highly dedicated army of saint-soldiers called the Khalsa. He authored the hymns - *Jaap Sahib* and *Chaupai* and wrote his autobiography, the *Bichitra Natak*. He motivated common man to convert into a distinct and solidified individual. Guru Gobind Singh and the Sikh army had in several encounters with the Mughal army and bore the onslaught of a mighty enemy and stood firm as a distinct and sovereign entity. He lost his four children and his mother to the cause of virtuousness. Guru Gobind Singh instructed the Sikhs to follow Sri Granth Sahib as the Guru after him.

4.12.1 Lessons of Managerial Sagacity from the Life History of Guru Gobind Singh:

Rarely in the annals of human history does there appear a person capable of awakening the human heart's noblest virtues to such an extent that an entire nation dynamically expresses the finest of its inherent qualities as Guru Gobind had done. He had such an exceptional personality-matchless in character and unparalleled in attributes, striking in figure and divine in demeanor, he was the definitive saint- warrior. In battle he knew no equal; in

piety he was sublime. His presence inspired awe, devotion, and valour. Poet, visionary, sage, warrior, and leader-all in one, he fearlessly rallied the valiant forces of righteousness lying dormant within the weary hearts of his people. The strength of his moral fibre and the conviction of his spiritual and social ideals inspired the community to fulfill its noble destiny, uplifting it within a singular purpose. In the entire history of humankind, the unparalleled example of Guru Gobind Singh stands as a perennial source of inspiration for the leaders of the world (Swami Ram, 1986).

4.12.1.1 Versatile Personality:

Guru Gobind Singh was a man of many talents and attributes. He had the knowledge of classical music and played classical instruments. He was an extraordinary academician who penned his autobiography and various poetic compositions which exhibit his mastery over four languages. He was well versed in the subjects of statistics, grammar and martial arts. He was a great warrior and a meticulous strategist. He was a born genius, a great political and religious leader, a patriot, a statesman, a ruler and an unmatched general with an iron will, an unflinching faith in God and an unshakeable determination to win, on whose mind a *Dharam Yudh* (a righteous war) was uppermost. Above all, he was a reformer and nation builder, par excellence (Jugraj Singh, 2009).

4.12.1.2 Resilience in the Time of Adversity:

Guru Gobind Singh faced the reality of the martyrdom of his father with resilience and gallant audacity, never losing his emotional strength not even at the age of nine years. His followers took strength from his steel courage in the time of adversity and were able to face even the grimmest tragedy with unflinching courage. Even at the later age when he lost his sons and mother, he remained calm and poised and did not waiver from his path; nor did he let his followers lose focus and faith in their pious mission.

4.12.1.3 Motivation and Inspiration:

Guru Gobind Singh was a great motivator who made soldiers out of ordinary people. He ignited the flame of valour and unity in his followers by giving them corporate identity and distinctiveness. The formation of *Khalsa* by

Guru aroused positive energy and self-confidence in his followers. He inspired them with his spiritual insight and gallantry and infused so much confidence in them that they could fight singlehandedly with an army.

4.12.1.4 Knowledge and Training:

Guru Gobind Singh during his stay at *Paonta Sahib*, a small town in the hill state of the present Himachal Pradesh, focused on educating himself as well as his followers of all ages. The followers were made to undergo vigorous physical training, were subjected to mock battles and then had discussions about the strengths and weaknesses of their strategies.

4.12.1.5 Modesty:

Guru Gobind Singh believed in the equality of the Guru and his disciples. This is evident from the fact that after he had baptized his first five followers (known in Sikh parlance as the five '*Piaras*' or the beloved ones), he was himself baptized by the same disciples. He further declared that any decision taken by his five faithful followers will be binding on him also. The tenth Guru, Guru Gobind Singh, has reiterated another kind of spiritual equality, in that, after administering baptism to the first five entrants to the *Khalsa*, he himself partook of the same baptism which was administered to him by the former. Thus, the Guru-disciple relationship was based on equality (Avtar Singh, 2009).

4.12.1.6 Delegation of Authority:

Guru Gobind Singh delegated the authority to command the soldiers to his first five baptized faithful followers. That he did not accept the caste-based society at all is evident from the fact that even his first five followers hailed from castes which were considered low at that time and thus, infused labour class people like washer-men, barbers, and water-carriers with utmost dignity, confidence and bravery and made them the commanders of *Khalsa* army.

4.12.1.7 Defined Code of Conduct:

Guru Gobind Singh ignited the spirit of bravery and obedience in the minds of his followers. He defined the rules for physical appearance and way of living for his followers and ordered them to adhere strictly to the code of conduct. The defaulters were to be severely punished.

4.12.1.8 Well-Being of All:

Guru Gobind Singh believed in peaceful co-existence of all humanity. Once when his followers complained about Bhai Kanhaiya's devotion and service to friends and foes alike in the battlefield, Guru blessed him and elaborated that his mission was to bring respite where there was misery and despair, and comfort where there was grief and anguish because well-being of all mankind was the his core endeavour (Dhillon, 2010).

4.12.1.9 Foresight and Observation:

Guru Gobind Singh had the foresight to infer that all was not well with the working of his *Masands* and other followers. He used to keep a strict watch on defaulters to decipher any misconduct and indiscipline. After the advent of *Khalsa Panth* movement, the titles and privileges of Masands were withdrawn. He could also foresee the terrible times ahead; so he got forts constructed to protect his stronghold, Anandpur (Sahib).

4.12.1.10 Strong Conviction and Disposition:

Guru Gobind Singh was master of many virtues. So strong was his conviction and personality that he unflinchingly wrote to Emperor Aurangzeb a letter detailing his atrocities on the masses and evoked remorse in Aurangzeb. In a letter to his children, Aurangzeb wrote, "Satguru's letter opened my eyes. I was blind with hatred for other religions. Now I am departing from this world with a heavy load of my sins. I am not able to lift even a glass of water myself" (Ghatage, 2005).

4.12.1.11 Forbearance before Reaction:

Guru Gobind Singh advised his followers to be brave but not to be the first to take arms in the face of adversity. Reaction should be the last response. Sikhism believes in Ahimsa (non-violence), but according to its own philosophy, as Guru Gobind Singh Ji says, "It is righteous to use sword, when all peaceful means fail" (Jugraj Singh, 2009). He desired his Khalsa army to be studded with certain virtues as it was the creation for the supreme purpose. Guru Gobind Singh called the Khalsa as 'an Army of the Supreme' created at His pleasure. Hence, it is based on the cardinal principles of Daya (compassion), Dharm (righteousness), Himmat (courage), Mohkam (determination) Sahib

(master) which the Khalsa followed scrupulously in war and peace (Raju, 2011).

4.12.1.12 Asceticism of Mind/Self-Discipline:

Guru Gobind Singh gave the model of self-discipline. He asked his Sikhs to discipline the mind and to control vices like wrath, covetousness, lust, stubbornness and to be kind and loving towards others. He also advised them to live in moderation. He said, "Eat little, sleep little. Learn to love, be merciful and forebear. Be mild, be patient. Have neither lust, nor anger, neither greed nor obstinacy" (Kushwant Singh, 1984).

4.12.1.13 Holistic Identity:

All religions and all ideologies aspire to create a balanced, complete and holistic individual but only Sikhism has been able to achieve this forte by giving the concept of *Khalsa*, a perfect individual. For perfection in life, an individual should be a balanced blend of physical, mental and spiritual growth. Guru Gobind Singh juxtaposed the concepts of a saint and a soldier and desired his men to be physically strong, morally disciplined, mentally knowledgeable and ethically up-righteous.

4.12.1.14 Universal Brotherhood:

Guru Gobind Singh, like the Gurus before him, strongly believed in the concept of universal brotherhood. By creating the *Khalsa,* he removed all the demarcations of caste and creed and planted the seeds of equality in the minds of his Sikhs.

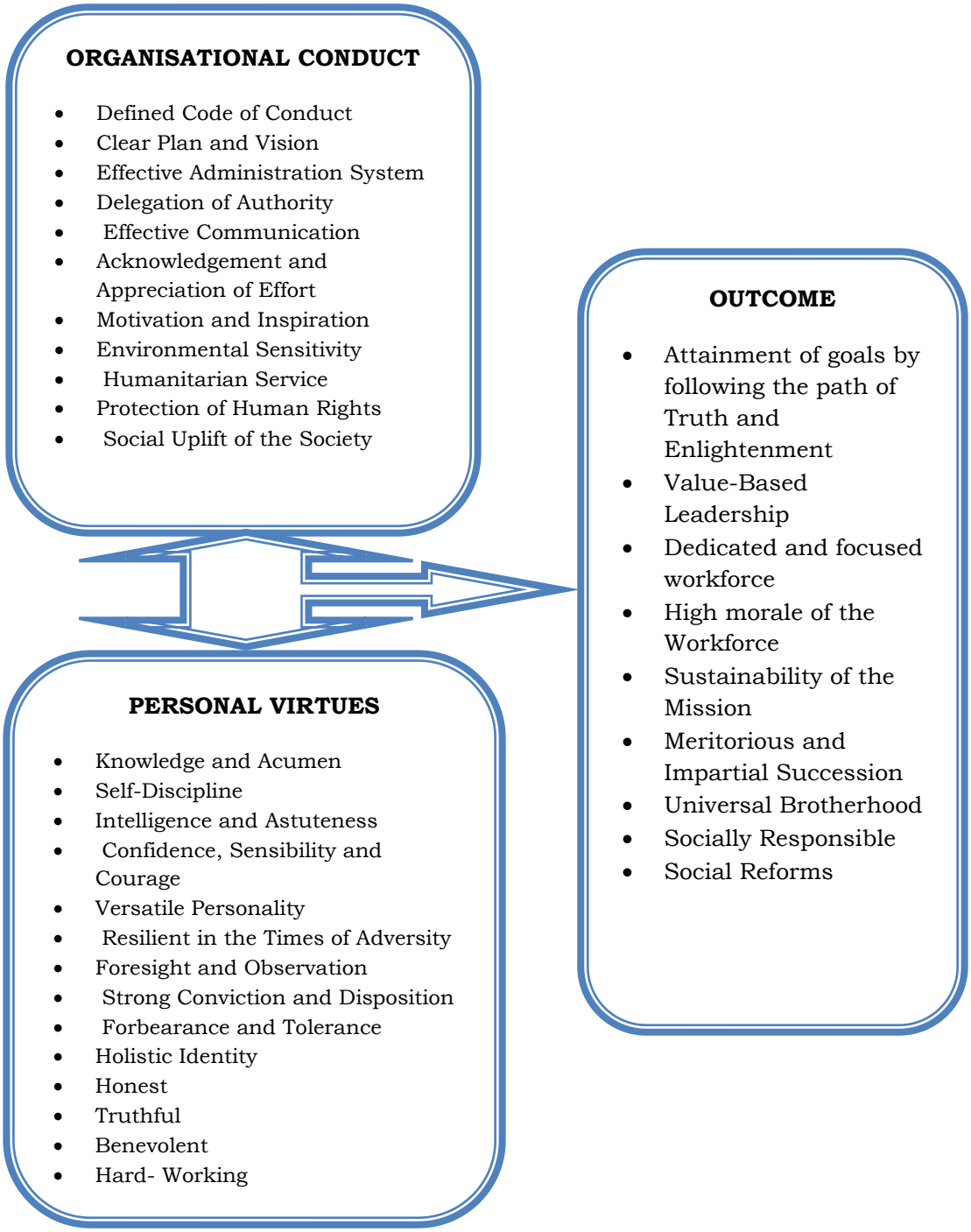
4.12.1.15 Ordained *Sri Guru Granth Sahib* as Guru/ Seek Guidance from Word of the Master:

Guru Gobind Singh took a unique step in the history of the world when he passed on the Guruship to Sri Guru Granth Sahib and instructed the Sikhs to seek guidance from the word of the Gurus as it contains the ambrosia of life. It shows the path of righteousness and way of living. Bani has come from God, it effaces all worries and anxieties" (SGGS, P-628). Knowledge illuminates the mind and cultivates wisdom.

The above analysis of the life history of the Great Sikh Gurus clearly depicts that they were the epitome of great human values and whatsoever they

preached to the world at large was clearly visible in their conduct and practice. On the basis of this analysis, the following Sikh model of ethical managerial conduct can be developed:

Sikh Model of Ethical Managerial Conduct



4.13 CONCLUSION:

The lessons of managerial sagacity from the life history of the ten great Gurus can sensitize the global business leaders towards value-based management for sustainable growth and success. Collective wisdom of the great Gurus calls for a manager to be selfless and his style to be the one which is drenched with virtues and shared values with the general well being of all as the core concern. Congruence in pious thoughts, sincere words and actions for the good of all was the greatest motivator for the followers of the Sikh Gurus so the need of the hour is for the leaders who are true to their word. Managers can build ethical socially responsible organizations by imbibing the Sikh model of ethical managerial conduct and can initiate a move to come out of the vicious circle of ailments prevailing in the society and system. It will lead to a situation where one can remain detached as the lotus in the filthy water remains detached.

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5

MANAGEMENT WISDOM

IN

SRI GURU GRANTH SAHIB

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Management is the act of bringing people together to achieve desired goals and objectives by making the optimum use of the available resources. It is popularly termed as the art of getting things done through and with people. The people or what we call human resources is the core of any management activity. The whole managerial wisdom centers on the effective and efficient use of these human resources by giving them the desired satisfaction and delivering the values to the society at large. Management leadership has always been expected to play that role which is in the larger interest of the society as a whole. Principles before profit and ethics before economics are considered to be the hallmark of the management leadership of all the times.

Today, management concepts need to be entwined with religion and spirituality. There is a wealth of management wisdom in *Sri Guru Granth Sahib* which is enough to stimulate and galvanize the whole of business world. The wisdom of *Sri Guru Granth Sahib* if imbibed can form the basis of ethical managerial behaviour. This wisdom when manifested in thoughts, speech and actions ennoble and enlighten the people. It provides internal fulfillment and fortification. It calls for the alignment of thought, word and deed and motivate us to create a business culture of conscience, care and consciousness. The message of *Sri Guru Granth Sahib* is universal, seeking the welfare of all human beings of the globe. It promotes integration, co-existence and feeling of fraternity and amity and also emphasises the importance of human values (Alag, 2008). An attempt has been made in this chapter to epitomize the wisdom of *Sri Guru Granth Sahib* in those perspectives of management which can transform the ordinary management to a management full of virtues and values.

5.1 LEADERSHIP:

Leaders play a key role in the achievement of the objectives of the organisation and they are expected to stimulate the ethical climate at work (Dickenson, Smith, Grojean and Ehrhart, 2001). Ethical leaders provide subordinates with voice, ask for and listen to their input, and allow them to share in decision making on issues that concern their tasks (Brown, Trevino and Harrison, 2005). An ethical leader follows the system of accepted beliefs and appropriate judgments instead of his self-interest, which is beneficial to the followers, organisations, and society at large. Such leaders communicate transparently and respectfully, while clarifying responsibilities, expectations, and performance goals (Hartog and DeHoogh, 2009).

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The present day corporate managements have been developing and promoting ethical leadership in their organisations because they feel that it has an overall positive impact on the organisation (Kanungo, 2001). The ethical leadership can guide the development of a corporate culture with a vision that makes ethics essential and central within the fabric of the organisation (Seidman, 2004). Brown et al. (2005) defined ethical leadership as the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships and the promotion of such conduct to followers through two way communication, reinforcement and decision-making. Thus, leadership refers to adherence of fair management practices followed by strong principles. Leaders fix higher standards for their followers and at the same time they ensure their commitment to those standards because leading by example is the utmost necessity to promote an environment of ethics.

Recent corporate scandals and the increasingly international context within which modern businesses operate have raised important issues concerning the roles and responsibilities of the leaders of the business. Pressures on business leaders to perform ethically have intensified and in consequence, they face pressure to develop policies, standards and behaviours that demonstrate their sensitivity to stakeholders concerns (Brammer, Williams and Zinkin, 2007). Numerous thoughts and theories have been propounded, tried and practiced. Nevertheless the prudence shrouded in Indian scriptures like Rig Veda, Manu Smriti, Yajur Veda, Atharva Veda, Mahabharata, Ramayana, Srimad Bhagvat Gita and Artha Sastra, remains par excellence (Mishra, 2007). The success of Jain business community is the outcome of their cultural and religious heritage. Jain's follow an ethical code of conduct in business and regularly interact with monks and nuns (Shah, 2007). Islamic leadership requires leaders to possess excellent qualities or traits. These traits and qualities could be learnt from the habits of those effective leadership and principles underlying best management practices shown by the Holy Prophet and the wise Caliphs (Agil, Jasin and Pa'wan, 2007). It can be said that religion and spirituality can play an important role in ethical management and leadership.

The World Economic Forum, which is an active independent international organisation committed to improving the state of the world by engaging business, political, academic and other leaders of society to shape global, regional and industry agendas, in its 2005 meet of various leaders from business, academia and government identified and agreed upon six top priority

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guiding values (traits) to be inculcated among the leaders for addressing the global pressing issues. These values include integrity, compassion, equity, tolerance, selflessness and stewardship. An attempt has been made to disseminate the wisdom of *Sri Guru Granth Sahib* in relation to the above six core values so that the world at large can come across the spiritual treatment given to the said core areas. Knowledge derived from *Sri Guru Granth Sahib* can be used in an informed and deliberate way to guide the managers and leaders in moral conduct and value based management of the business organizations.

5.1.1 *Sri Guru Granth Sahib* and Leadership:

Sri Guru Granth Sahib contains the philosophy of thought, action and consequence. It offers a perfect set of values and practical code of conduct. Thougths of the leader should be based on specific vision only then can he actualise them. Visionary leader is the one who is conscious of his vision. He should be creative and confident in his thought to bring newness to the system to keep pace with the changing business environment. The Guru asserts, "As the inner vision is awakened, one comes to know one's own home, deep within the self" (SGGS, p-153). A visionary leader can lead his workforce by stimulating them to perform as a team to give reality to the thoughts and to attain new heights in the work field by effectively communicating the vision. The Guru guides, "One who sees the essence of reality with impartial vision, O Saints, is very rare-one among millions" (SGGS, p-51). Thoughts should be guided by inspiring and pious vision, wherein lies the welfare of all the stakeholders; discussed and deliberated upon by all; pursued with dedication, commitment and unprejudiced judgment.

Sri Guru Granth Sahib emphasizes the virtues of wisdom, truthfulness, justice, temperance, courage, humility, contentment, and love for humanity, which are now the cherished ideals of leadership. Vices of lust, wrath, greed, attachment and pride, which are roots of unethical leadership, are termed as the worst sins in it. The speech should be drenched with virtues. *Sri Guru Granth Sahib* avers, "The One Lord is in his heart. True are his actions; true are his ways. True is his heart; Truth is what he speaks with his mouth"

(SGGS, p-283). Confidence should be the hallmark of a leader and confidence comes when one is virtuous. The Guru says, “Those who have no faith in their own minds, O Nanak - how they can speak of spiritual wisdom” (SGGS, p-647). Speech should be well thought, lucid, effective and unprejudiced. “The tongue speaks, the ears listen, and the mind contemplates the Lord; they find peace and comfort” (SGGS, p-659). The Guru asserts that if we imbibe God in our heart and mind, our words will be guided by the wisdom of the Lord and our conduct will be ethical and virtuous. “Contemplating His Virtues, I accumulate virtue and merit; I wash myself clean of demerits” (SGGS, p-37). Virtues make leaders efficient and workforce trusts them and their word. Love of money and vicious words brings failure as the Guru says, “Without virtue, nothing is of any use. The taste of Maya (wealth) is bland and insipid” (SGGS, p-61).

The six core values of leadership-integrity, compassion, equity, tolerance, selflessness and stewardship-as described in *Sri Guru Granth Sahib* are interpreted as under:

5.1.1.1 The Value of Integrity:

The word integrity has been derived from the Latin adjective integer which means whole or complete. It signifies the inner sense completeness which can be obtained with the virtues of honesty, truthfulness and consistency of character. Jimmy Carter, the 39th President of USA, writes that integrity requires three steps: discerning what is right and what is wrong; acting on what you have discerned, even at personal cost; and saying openly that you are acting on your understanding of right from wrong. Integrity should be the hallmark of the leaders. All the frauds of the business world are the outcome of untruthfulness and dishonesty in the behaviour of the business leaders. According to *Sri Guru Granth Sahib*, “Truth is higher than everything; but higher still is truthful living” (SGGS, p-62). *Sri Guru Granth Sahib* further says, “Those who do not have the Assets of Truth-how can they find peace? By dealing their deals of falsehood, their minds and bodies become false. Like the deer caught in the trap, they suffer in terrible agony; they continually cry out in pain” (SGGS, p-23). It suggests that the people who deal in truth, they get

salvation from the fear of death. To this desirable conduct the *Guru* avers, "The noble people are traders in Truth. They purchase the true merchandise, contemplating the *Guru*. One who has the wealth of the true commodity in his lap, is blessed with the rapture of the True Shabad" (SGGS, p-1032). And "Those traders, who trade in other merchandise, are caught up in the endless waves of the pain of money. According to the business in which the Lord has placed them, so are the rewards they obtain" (SGGS, p-165).

Sri Guru Granth Sahib totally rejects the dishonest and false dealings in the business and considers it equivalent to eating dead bodies. The *Guru's* teachings teach that, one should earn one's living by honest means, share one's earnings with the needy and keep God Almighty – the Creator always in one's mind – that is to be always thankful to Him. *Guru* says, "Greed is a dog; falsehood is a filthy street-sweeper. Cheating is eating a rotting carcass" (SGGS, p-15) and "The false ones have no social status or honour. No one succeeds through falsehood. Practising falsehood again and again, people come and go in reincarnation, and forfeit their honour" (SGGS, p-23). The persons who are lost in falsehood create the environment of distrust and suspicion and modesty and *Dharma* are far from them and "They drown themselves, and drown their entire family; speaking lies, they eat poison" (SGGS, p-124). On the other hand, "Those who practice truth, they reap the real profits, abiding in the Will of God" (SGGS, p-59). The Guru suggests, "Practice truth, contentment and kindness; this is the most excellent way of life. One who is so blessed by the Formless Lord God renounces selfishness, and becomes the dust of all" (SGGS, p-51).

The *Guru* Says: "Those who walk on the Path of Truth shall be praised throughout the world. Be kind to all beings-this is more meritorious than bathing at the sixty-eight sacred shrines of pilgrimage and the giving of charity" (SGGS, p-136). The *Guru* questions: "If one's clothes are stained with blood, the garment becomes polluted. Those who suck the blood of human beings-how can their consciousness be pure" (SGGS, p-140). The leaders must keep in mind that without the *Guru*, there is no spiritual wisdom; without *Dharma*,

there is no meditation. Without Truth, there is no credit; without capital, there is no balance (SGGS, p-1411).

The *Guru* guides, "Make true commerce and gain the objective of life. Then into regret shall you not fall. Discard false traits, practice goodness. In the soil of righteousness, cast the seed of truth- be such your cultivation. Thus shall you be known as a good merchant and carry away true gain" (SGGS, p-148). And "Those who have truth as their fast, contentment as their sacred shrine of pilgrimage, spiritual wisdom and meditation as their cleansing bath, kindness as their deity, and forgiveness as their chanting beads- they are the most excellent people" (SGGS, p-1245). The *Guru* asserts that one will secure a safe position in the Court of the Almighty only by dealings in truth and thus, concludes, "Deal in true trade, O Trader and Your Merchandise will be safe in the court of the Lord" (SGGS, p-293).

5.1.1.2 The Value of Compassion:

The leader should be a manifestation of compassion. The pains, sufferings, sorrows and grief of others must be felt by him as his own and he should try his best to eliminate or lessen them. The word compassion itself denotes the passion for the colleagues. 'Love for others what you love for yourself' is the universal golden rule. The virtues of compassion, consideration, giving, sharing, kindness and love are such as make the life not only meaningful but worth living also. The consideration for others is inherent in the moral teachings of *Sri Guru Granth Sahib*. "Truth, contentment, compassion, religious faith and purity - I have received these from the Teachings of the Saint, Says Nanak, one who realizes this in his mind, achieves total understanding" (SGGS, p-822) **and "The True Guru, the Primal Being, is kind and compassionate; all are alike to Him. He looks upon all impartially; with pure faith in the mind, He is obtained" (SGGS, p-300).**

Sri Guru Granth Sahib describes the blissful state: "To be imbued and attuned to the Word of the Lord; to be kind and compassionate; to sing the

songs of the Lord's Praises - these are the most worthwhile actions in this Dark Age of *Kali Yuga* (SGGS, p-1354)." It further guides, "Let spiritual wisdom be your food, and compassion your attendant" (SGGS, p-6). And "Purity, contentment, compassion, faith and truthfulness - I have ushered these into the home of myself" (SGGS, p-379).

The desire and ability of the leaders should always be to ameliorate the plight of the people working for the business. Businesses are most successful when the leaders are not merely concerned with their interests (sales, profits, success), but with the concerns of the stakeholders. Total concern for employees brings the business to a state of unity, which can attract infinite accomplishment. The ideal for Sikhism is a society based upon mutual respect and cooperation and providing an optimal atmosphere for individuals to grow spiritually. Therefore, an individual must never be imposed upon, coerced, manipulated, or engineered: "If thou wouldst seek God, demolish and distort not the heart of any individual" (SGGS, p-1384). *Sri Guru Granth Sahib* asserts that compassion holds the whole earth on it. It says "The mythical bull is Dharma, the son of compassion; this is what patiently holds the earth in its place. One who understands this becomes truthful. What a great load there is on the bull!"(SGGS, p-3)

5.1.1.3 The Value of Equity:

Equity means giving everyone what belongs to them, and recognizing the specific conditions or characteristics of each person or human group, gender, class, religion, age. It is the recognition of diversity. It represents justice and fairness in treatment by the leaders. Discrimination on any ground, whatsoever it is, is highly disapproved in *Sri Guru Granth Sahib*. *Sri Guru Granth Sahib* treats everybody as the creation of One Light: "In Thee are all sharers; to none dost thou appear alien" and "Thou Lord of all, our father; in Thy possession lay unending stones" (SGGS, p-97). As *Gurmukh*, look upon all with the single eye of equality; in each and every heart, the Divine Light is contained.

Sri Guru Granth Sahib considers all creatures as noble spirits and seeks the welfare of all without any prejudice. The *Guru* guides, "No one is my enemy,

and no one is a stranger. I get along with everyone" (SGGS, p-1299). The *Guru* guides the people lost in various illusions and complexes and gives its verdict: "God first created light, all else to His might subject. Since from one light is the whole world created- who is noble who inferior" (SGGS, p-1349).

Sri Guru Granth Sahib advises us to become a righteous person and It illuminates our path by giving the solution to attain the same: "Make contentment your ear-rings, humility your begging bowl, and meditation the ashes you apply to your body. Let the remembrance of death be the patched coat you wear, let the purity of virginity be your way in the world, and let faith in the Lord be your walking stick. See the brotherhood of all mankind as the highest order of Yogis; conquer your own mind, and conquer the world" (SGGS, p-6). It further says: "Let your mind be the farmer, and good deeds the farming; and let your body be the farm; your hard work be the water; Let the sweet remembrance of God Almighty be the seed; and contentment the furrowing and let humility be the fence. And by the Grace of God the seed will sprout and will give birth to devotional Love. Fortunate are those homes, where such a situation exists" (SGGS, p-595).

Sri Guru Granth Sahib also enlightens that there should not be any discrimination on the basis of gender and the woman must be given high respect. It narrates: "From woman, man is born; within woman, man is conceived; to woman he is engaged and married. Woman becomes his friend; through woman, the future generations come. When his woman dies, he seeks another woman; to woman he is bound. So why call her bad? From her, kings are born. From woman, woman is born; without woman, there would be no one at all" (SGGS, p-473).

The Guru asserts that the basic trait of a Sikh is that he treats all people of God as equal. It is inscribed in *Sri Guru Granth Sahib* that, "As *Gurmukh*, look upon all with the single eye of equality; in each and every heart, the Divine Light is contained" (SGGS, p-599).

5.1.1.4 The Value of Tolerance:

Tolerance is the acceptance of diversity of opinion, social, ethnic, cultural and religious. It is the ability to listen and accept others, valuing the different ways of understanding and position in life, provided they do not violate the rights of others. If tolerance is understood as respect and consideration for the difference, as a provision to admit other ways of being and acting than their own, or as an attitude of acceptance of legitimate pluralism, it is clearly a virtue of paramount importance for leaders. *Guru Nanak*, the founder of Sikhism, preached the message of love and tolerance and opposed the caste system and taught social justice, peaceful co-existence and world concern. Sikhism is known as the religion of harmony, brotherhood and tolerance. The most sacred site of Sikhism *Sri Harmandir Sahib* also known as Golden temple has doorways on all four sides which symbolizes the tolerance of Sikhism – greeting all four religions with open arms.

Sri Guru Granth Sahib says, "With tolerance, humility, bliss and intuitive poise, they continue to meditate on the Lord, the Treasure of excellence" (SGGS, p-253). It advises that, "Faith, contentment and tolerance are the food and provisions of the angels. They obtain the Perfect Vision of the Lord, while those who gossip find no place of rest" (SGGS, p-83). It advocates that the Saints are tolerant and good-natured; friends and enemies are the same to them (SGGS, p-1356). It implies that leaders must not be reactive but they should behave in a saintly manner and be pro-active. Nature also teaches the worth of tolerance. "Wind and water have patience and tolerance; the earth has compassion and forgiveness, no doubt" (SGGS, p-999) and "They should possess the patient endurance of trees like humble devotees" (SGGS, p-1381). *Sri Guru Granth Sahib* propagates the extreme level of tolerance when it says, "*Fareed*, do not turn around and strike those who strike you with their fists. Kiss their feet, and return to your own home" (SGGS, p-1378).

5.1.1.5 The Value of Selflessness:

Selflessness is about being humble and compassionate. Selflessness lets one dedicate his life to helping others. Selflessness is the quality of not putting

yourself first but being willing to give your time or money or effort etc. for others. It is concerned more with the needs and wishes of others than with one's own. It focuses on a motivation to help others or a want to do well without reward. Selfless service to humanity is a unique concept in Sikhism. *Nishkam Seva* (Selfless Service) is the willingness to sacrifice selfish desires for the benefit of larger interest of others as an indication of love and commitment. One who is involved in the selfless service of others does not suffer from grief to that degree as a person would suffer who is not busy in any such selfless noble job. The cultivation and practice of selfless service which is termed as *Nishkam Seva* in Sikhism attract God's grace and when He bestows His favour, the Holy Name comes to dwell in that person who performs such service. *Sri Guru Granth Sahib* says, "One who performs selfless service, without thought of reward, shall attain his Lord and Master" (SGGS- p-286) and "Through selfless service, eternal peace is obtained. The *Gurmukh* is absorbed in intuitive peace" (SGGS, p-125).

According to *Sri Guru Granth Sahib*, "That is selfless service, which pleases God, and which is approved by God" (SGGS, p-757). *Sri Guru Granth Sahib* advises, "Center your awareness on *seva*, selfless service and focus your consciousness on the Word of the Shabad" (SGGS, p-110) because "Selfless service is the support of the breath of life of the *Gurmukh*" (SGGS, p-229). Without selfless service, no one obtains any reward (SGGS, p-354) but in egotism, selfless service cannot be performed, and so the soul goes unfulfilled (SGGS, p-560). However, if he eliminates his self-conceit and then performs service, he shall be honoured. O Nanak, if he merges with the one with whom he is attached, his attachment becomes acceptable (SGGS, p-474). The *Guru* avers, "By selfless service, they find the Lord, while ashes fall on the heads of the slanderers" (SGGS, p-733). Thus, they who rid themselves of their selflessness are ever in bliss and always beauteous.

5.1.1.6 The Value of Stewardship:

Stewardship means being in charge of something that is entrusted to us, but not our own possession. Leaders are the steward of the organisations they

serve and at the same time are also responsible to all the stakeholders of the organisation. They are supposed to exercise every care in the management of their organisations. In an organizational context, stewardship refers to leaders' responsibility to properly utilize and develop its resources, including its people, its property and its financial assets. Stewardship is a principle taught in Christianity and Islam, stemming from the belief that God is the ultimate owner of everything and one is accountable to God for the care and use of those possessions. *Sri Guru Granth Sahib* points out, "The Lord always looks after and cares for all His beings and creatures; He is with all, near and far" (SGGS, p-1315) and "He cherishes and nurtures all beings and creatures. He is Merciful, Kind and Compassionate. All are satisfied and fulfilled through Him", (SGGS, p-103).

A leader is expected to play that kind of stewardship for all concerned which is beneficial for the society at large. The activities of business enterprises affect a wide spectrum of the society. The resources they make use of are not limited to those of the owners but many people who are in no way connected with the enterprise feel the impact of their operations also. The most important mission for a successful leader is to develop a healthy relation with all the stakeholders. *Sri Guru Granth Sahib* pointing to this desirable conduct says: "This Township (of the body) is maintained by truthfulness, contentment, chastity, charity and self-control all-too-naturally, one is then met with the life of life" (SGGS, p-129).

Sri Guru Granth Sahib declares that the purpose of human beings is to achieve a blissful state and to be in harmony with the earth and all of God's creation. The *Guru* highlights: "The Lord infused His Light into the dust and created the world, the universe. The sky, the earth, the trees, and the water - all are the Creation of the Lord" (SGGS, p-723). The *Guru* suggests: "Make this body the field, and plant the seed of good actions. Water it with the Name of the Lord, who holds the entire world in His Hands. Let your mind be the farmer; the Lord shall sprout in your heart, and you shall attain the state of *Nirvana*" (SGGS, p-23). *Sri Guru Granth Sahib* guides by saying: "Let mercy be your

mosque, faith your prayer-mat, and honest living your Koran. Make modesty your circumcision, and good conduct your fast. In this way, you shall be a true Muslim. Let good conduct be your Kaabaa, Truth your spiritual guide, and the karma of good deeds your prayer and chant. Let your rosary be, that which is pleasing to His Will. O Nanak, God shall preserve your honour" (SGGS, p-140).

The wisdom and vision contained in *Sri Guru Granth Sahib* in connection with the six core values of ethical leadership can guide the business leaders to manage the affairs and activities of the business in a manner which is beneficial to the society at large. It is no denying the fact that all life is interconnected and all the constituents of this universe and the planet earth are dependent upon each other. The need of the hour is to transform self and then the followers for an ethical and morally up-righteous conduct of the business corporate as in the happiness and well being of the people lies the well being of the business leaders and in the welfare of the people lies the welfare of the business leaders.

5.2 MOTIVATION:

Motive is an inner state of the mind that energises, activates or moves (hence motivation) and directs or channels our behaviour towards goals (Sherlekar and Sherlekar, 1996). Setting a goal and being motivated to accomplish it is a great thing, but to enjoy a lifetime of success and happiness, one needs to develop lasting motivation that stems from an unchangeable internal outlook. When there is an inner passion for growth, development, and expansion, the life will be filled with success, wealth, happiness, and anything else that you desire. Since most of the fears are based on dark imaginings, it is vital to dwell on the magnificent obsessions and desired results-to look at where one wants to go, as opposed to that troubled place where one may have been or may still be hiding.

If people are passionate about the goals that they are striving for, and they personally have something to gain, they will naturally have enough motivation to take the necessary action in pursuing those goals. However, sometimes people are not motivated enough simply by striving for a goal, and

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therefore organisations will want to offer incentives and rewards for achieving those goals. It does not matter what is the size or the nature of these rewards, as long as they are exciting to the team. If organisations give them opportunity to attain something that they desire for, managers will not need to force them and constantly manage them to get the desired action. The need of the hour is provide a family kind atmosphere in the organization so that each member can connect himself with the work, with the peers and the organization as a whole. To create such an environment the manager should accept the member as a whole and cater to his personal and professional aspirations. A manager who can inspire and motivate the members of his group is one who will be able to set larger goals and reach them under all circumstances.

Motivation is the interplay of the religious convictions, ethnicity and behaviour. Motivation ought to be holistic and comprehensive in perspective to meet the materialistic, intellectual, emotional, moral and spiritual needs of the followers. Organisations should provide working as well as social space to the employees so that they can contribute effectively for the welfare of society, organisation and self. For sustainability it is important for the manager to provide motivating and stimulating environment so that employees inspired to give the best performance.

5.2.1 *Sri Guru Granth Sahib* and Motivation:

Sri Guru Granth Sahib enlightens the human beings as to how to conduct themselves and live in this world; it gives the way of life. All the blessings and blissful state of mind is bequeathed on a person who walks on the enlightened path. *Guru* is highly motivating and inspiring to his followers and exceedingly tolerant to the people who try and even to those who commit mistakes. *Guru* says, “Your humble servants remain satisfied and fulfilled and the true *Guru* blesses them with encouragement and comfort” (SGGS, p-105). *Guru* confers stability and sense of security to his disciples and says, “The Lord is wealthy and prosperous, so His humble servant should feel totally secure” (SGGS, p-131). It is the greatness of the Lord that He is so generous and bountiful. *Sri Guru Granth Sahib* avers, “God is Wise, Giving, Tender-hearted, Pure, Beautiful

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and infinite. He is our Companion and Helper, Supremely Great, Lofty and Utterly Infinite" (SGGS, p-46). The various human needs are interpreted as under as per the directions of *Sri Guru Granth Sahib:*

5.2.1.1 Material Needs:

It is necessary to fulfill the basic needs of food, clothing and shelter but these are to be controlled within the limits. It is also true that just filling this need to the hilt may not give happiness to the people and they may not contribute effectively to the organisation just because their basic needs are being realized. *Sri Guru Granth Sahib* advocates the life of moderation. *Guru* says, "Eat little and sleep little; O Nanak, this is the essence of wisdom" (SGGS, p-939) and "Eating too much, one's filth only increases; wearing fancy clothes, one's home is disgraced. Talking too much, one only starts arguments" (SGGS, p-1331).

The corporate houses think that taking care of their people means just looking after their materialistic needs and that they will end up with a satisfied and satisfactory workforce, but it not so. There are other needs that are to be taken care of along with basic needs. The *Guru* opines, "Mansions of gold and beds of silk sheets- O sister, I have no love of these. Pearls, jewels and countless pleasures, O Nanak, are useless and destructive without the name of the Lord" (SGGS, p-1306). *Sri Guru Granth Sahib* motivates people to be one with the name of the God and corporate houses motivate people to be one with the objectives of the company. Humans live for higher needs and are motivated and satisfied when these are fulfilled. *Sri Guru Granth Sahib* elaborates, "O Nanak, the *Guru* is the tree of contentment, with flowers of faith and fruits of spiritual wisdom. Watered with Lord's love, it remains forever green; through the Karma of good deeds and meditation it ripens. Honour is obtained by eating this tasty dish; of all gifts this is the greatest gift" (SGGS, p-147).

5.2.1.2 Intellectual Needs:

There are other needs that are to be taken care of along with basic needs and these are the need of knowledge, need of freedom of thought and need for achievement. The *Guru* says, "The Lord and Master embrace those who seek

His sanctuary. He blesses them with power, wisdom, knowledge and meditation; He Himself inspires them to chant His name" (SGGS, p- 460). Employers need to educate employees and to impart the complete knowledge of the organisation they work in and about the work they have to undertake. If the worker is clear about the mission, vision and objectives of the company, he will be able to connect with it and the knowledge of work will equip him with expertise to fulfill his job and he will be a productive worker of the organisation. *Sri Guru Granth Sahib* sermonizes, "The mind is the elephant, the *Guru* is the elephant driver and knowledge is the whip, wherever the *Guru* drives the mind, it goes. O Nanak, without the whip, the elephant wanders into the wilderness, again and again" (SGGS, p-516). The value of mentor is very high according to the Scripture because mentor is the one who provides appropriate environment for the performance of the work assigned and gives right direction to the employees. If people lose the focus, they will not achieve the targets and will be discontented whereas if they acquire right knowledge, it can be utilized for further dissemination and accomplishment of goals. *Guru* ordains, "Contemplate and reflect upon knowledge and you will become a benefactor to others" (SGGS, p-356). *Guru* avers, "At the confluence of the three rivers of knowledge, right action and devotion, there why not wash away your sinful mistakes" (SGGS, p-344).

Once the knowledge is gained, people desire freedom from restriction and subordination of the system so that they should be given autonomy and power to accomplish the tasks assigned to them. *Guru* pronounces, "You are blessed with the nectar of Lord's name, O Nanak; you have mastered *Raj Yog* and now enjoy sovereignty over both worlds" (SGGS, p-1390). Inner self of the performer is motivated and inspired by the sense of achievement and accomplishment of the predetermined goals. The manager should convey the results of the performance and give due credit to the achievers. *Sri Guru Granth Sahib* illustrates the right way of achieving outcomes, *Guru* says, "One who practices truth, righteous living, charity and good deeds, has the supplies for God's path. Worldly success shall not fail him" (SGGS, p-736). With the right direction and help of the higher ups employees achieve great sense of contentment and

triumph. *Guru* says, "That person, unto whom my Lord and Master is merciful- all his tasks are perfectly successful" (SGGS, p-1226).

5.2.1.3 Emotional Needs:

Emotional needs comprise the desire for alignment of organisational objectives with personal objectives, desire for love and affection and appreciation of efforts. Organisations should set the objectives in such a way and provide such amenities that take care of the personal needs and aspirations of the people along with achieving organisational goals. *Guru* says, "I bow in reverence to the Perfect *Guru*. God has resolved all my affairs" (SGGS, p-625). The employees should get euphoria and feel cared for while working for the organisational goals. *Guru* opines about this blissful state as follows, "The Lord has showered me with His Mercy. God has perfectly preserved my honour. He has become the help and support of His slave. The Creator has achieved all my goals, and now, nothing is lacking" (SGGS, p-625).

Major part of the day, employees are spend in the organisations and if the employers expect complete dedication and loyalty from them then they need to nurture employees with love and affection by creating family kind of culture. *Sri Guru Granth Sahib* gives the message of love for all human beings. *Guru* says, "The Lord blesses his devotees with His love; He sides with them and saves them" (SGGS, p-91) and it is with the love and affection that employers help employees to sail through the problems and troubles, "In suffering and in comfort, I meditate on you, O God. I have obtained sublime understanding from the *Guru*. You are Nanak's support, O my Lord and Master, through your love, I swim across to the other side" (SGGS, p-99).

Sri Guru Granth Sahib bestows all the accolades and bliss on the person who walks on the right path. *Guru* avers, "O God, you are the hope of all. All beings are yours; you are the wealth of all. O God, none return from you empty-handed; at your door the *Gurmukhs* are praised and acclaimed" (SGGS, p-40) and "I am a sacrifice to those who have seen the Lord God; in the true court of the Lord, they are approved. They are approved by their Lord, they are acclaimed as supreme; they are imbued with the Lord's love" (SGGS, p-577).

Similarly organisations need to acknowledge and appreciate the efforts of employees and embellish them with rewards. *Guru* is generous to his disciples and decorates them with His divine grace and blessings. *Guru* says, "Those who meditate in remembrance of the True *Guru*, are blessed with wealth and prosperity, supernatural spiritual powers and the nine treasures" (SGGS, p-1405).

5.2.1.4 Spiritual Needs:

Organisations should recognize the fact that it is the whole person who comes to work and brings not only his expertise for job but his culture, his values and religious convictions also. While he does his work, he remembers God and stays connected with him. *Sri Guru Granth Sahib* advocates, "Sitting down, standing up, sleeping and waking, forever and ever, meditate on the Lord" (SGGS, p-379) and "While you work at your job, on the road and at the beach, meditate and chant. By *Guru*'s Grace, drink in the Ambrosial Essence of the Lord" (SGGS, p-386). Organisations should motivate people to stay connected to their spiritual aspirations since such persons are an asset for the organisation because they are truthful and honest. The *Guru* opines, "Through the *Guru*'s Teachings, some eliminate selfishness and conceit, and meditate on the *Naam*, the Name of the Lord" (SGGS, p-144) and It further elaborates, "They cast off the filth of their mental duality, and they keep the Lord enshrined in their hearts. True is their speech, and true are their minds. They are in love with the True One" (SGGS, p-35).

The above analysis shows that all needs are to be satisfied simultaneously for motivating people at all the levels with varying emphasis on various needs according to the situation. *Sri Guru Granth Sahib* gives the message of always to be on cloud nine irrespective of the situation and condition. It also teaches contentment because without it even a multimillionaire is a pauper. *Sri Guru Granth Sahib* guides, "One who is blessed with the gift of the jewel of the Name obtains all treasures. His mind becomes content, finding the Perfect Lord" (SGGS, p-891).

5.3 BUSINESS ETHICS:

Ethics guide and control human conduct by influencing the behaviour of a person. They set out standards that determine what is right or wrong, true or false, fair or unfair, just or unjust, and proper or improper. These may be defined as the standardized form of conduct of individuals understood and accepted in a particular field of activity. These are normally linked to the notions of honesty, integrity, trust, accountability, transparency and social responsibility. Ethics in most cases run parallel to law and shows due consideration to rights and interests of others in a civilized society. Ethical principles are dictated by the society and underlie broad social policies. These principles when known, understood and accepted, determine generally the propriety or impropriety of any activity. Ethics are rooted in our morals, but are modified by group decisions, peer pressures and circumstances. Ethics formulization is the benchmark of human behaviour. The coordination of action, emotion, religion and logic generate ethics, which a man is bound to and expected to follow.

Ethics is the voice of conscience and a clear conscience is the softest pillow to sleep on. Ethics involves not only our thinking, but also our feeling. It is the art of recommending to others the sacrifices required for cooperation with oneself. Ethical norms are not just arbitrary, man-made rules but stem from an inherent, common regard for one's own interest and comfort. Ethical behaviour is doing what is best in enhancing the trust and confidence between two entities so that both feel energized and enthused to work towards the betterment of common good.

Business ethics are a form of applied ethics that examines ethical principles and moral or ethical problems that arise in a business environment. It applies to all aspects of business conduct and is relevant to the conduct of individuals and business organizations as a whole. Applied ethics is a field of ethics that deals with ethical questions in many fields such as medical, technical, legal and business ethics.

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Business ethics have been discussed widely and diversely by various scholars and executives in public and private sector during the recent years. The main reason for so fast an emergence of the subject in academic literature were the shocking unhealthy practices of international corporate houses like Enron, WorldCom, Tyco, Adelphia and Arthur Anderson which created a total chaos in the global business scenario. The scams like Satyam scam in India totally shattered the faith of the stakeholders in the business. This has led to numerous calls for reform and further examination of business ethics by academics and regulators and in the increasingly conscience-focused marketplaces of the 21st century, the demand for more ethical business processes and actions is increasing.

The scholars have been doing a commendable work on the role of religion and spirituality in the ethical governance of a business. The recourse to ethical dimensions of business practices also appears inevitable for the future of business and boosting the confidence of investors and faith of the society because of the scandals and scams that have brought the business world to near collapse. There is no denying the fact that all the scriptures of the world offer immense wisdom for inculcating values and ethical norms in the business world, which can be the base of ethical conduct of business.

5.3.1 *Sri Guru Granth Sahib* and Business Ethics:

Sri Guru Granth Sahib guides the world at large in the ethical conduct of the business. Ethical business conduct is basically the inner voice of the corporate mentors and *Sri Guru Granth Sahib* can give them a good direction in this field. The teachings of great *Sri Guru Granth Sahib* in the conduct of ethical and value based business ventures are interpreted here as under:

5.3.1.1 Trustworthiness-The Key to Ethical Business:

Trustworthiness is a moral value considered to be a great virtue. Trust is built by being consistent in how you apply your values. Trustworthiness is synonym with honesty, dependability, reliability, responsibility and credibility. Lack of trust and credibility comes when you say one thing but do another. Honesty is the best policy is an age old paradigm which is equally relevant

today. It is the cornerstone of all success, without which confidence and ability to perform shall cease to exist. Ethics guide us to achieve the honesty and credibility which is the real treasure to achieve happiness, the ultimate objective of life. According to *Sri Guru Granth Sahib*, "Blessed, blessed is the trade of those traders who have loaded the merchandise of the wealth of the Lord. The faces of the *Gurmukhs* are radiant in the Court of the Lord; they come to the Lord and merge with Him" (SGGS, p-82) and, "They will find no way to escape coming and going in reincarnation; they are trapped in the narrow path. Falsehood will come to an end, O Nanak, and Truth will prevail in the end" (SGGS, p-953).

It is the responsibility of the corporate sector to be honest and reliable in its working and give the true picture of its operations to all the stakeholders and rightfully direct the money to the stakeholders by giving adequate salaries, paying taxes, dividends and interest. The Guru guides, that sharing wealth with others will not reduce it. It says, "Brother! This wealth let all consume and spend together. Decrease in it shall not occur; ever shall it increase" (SGGS, p-186). To deprive someone of his/her due share is strongly disapproved in *Sri Guru Granth Sahib* and is considered highly unethical. The *Guru* strongly asserts: "To take what rightfully belongs to another, is like Muslim eating pork or a Hindu eating beef" (SGGS, p-1245). And "Those who grab other's belongings suffer in pain" (SGGS, p-139). In the long run unethical behaviour of managers leads to loss of trust in the society at large and they and the companies they work for stand to lose its reputation. The *Guru* says, "No one places any reliance in the self-willed *manmukhs*; trust in them is lost" (SGGS, p-643) and, "In the Court of the Lord, all beings will be judged. Those who have violated the people's trust will be disgraced; their noses will be cut off" (SGGS, p-1288).

5.3.1.2 People, Planet and Profit-Three 'P' Commitment Paradigm:

The people always want to bring a greater sense of meaning and purpose into their work life. They want their work to reflect their personal mission in life. They are the most important resource and if they are treated well, they in

turn will treat others well. The people are the driving force in effective conduct of business and they establish the highest standards of integrity. A manager needs to manage himself first and then manage his people and for this self-realisation is very important for disciplined conduct and ethical standing. The Guru says, “Wherever lies self realisation, there Thou art, O True Rescuer the Emancipator emancipates the mortals” (SGGS, p-1255). The leader has to create a good image of himself as people follow him and his actions. The Guru reveals that, “A devotee follows the master, and goes to him, imitates him” (SGGS, p-1215). So the need is to have a persona that will get positive results and conduct from followers and the Guru guides, “Among all persons, the supreme person is the one who gives up his egotistical pride in the Company of the Holy. One, who sees himself as lowly, shall be accounted as the highest of all. One, whose mind is the dust of all, recognizes the Name of the Lord, Har, Har, in each and every heart. One who eradicates cruelty from within his own mind, looks upon the entire world as his friend? One who looks upon pleasure and pain as one and the same, O Nanak, is not affected by sin or virtue” (SGGS, p-266).

Environmental damage has become one of the most crucial problems that we are facing today. The planet Earth is in peril as never before. With arrogance and presumption, humankind has disobeyed the laws of the Creator, which are manifest in the divine natural order. Modern technology and man's greed and unconcern have made the potential for destruction of species, of the fertility of the land, of the viability of our waters, indeed of the world itself, a very real possibility. The *Guru* Says: "Air the vital force, water like the father, and earth like the great mother. Day and night are like nurses caring for the whole world in their lap” (SGGS, p-8). If air is our vital force, it is a sin, as well as self-destructive, to pollute it. If we consider water to be our progenitor, dumping industrial wastes in it is unforgivable disrespect. As we destroy the ozone layer, the cycle that manufactures chlorophyll in green plants is damaged or interrupted; since plants are part of the air-producing cycle, we

strangle ourselves. The *Guru*'s innumerable references to dense forests, gushing streams, abundant bird life and the variety of aquatic animals link us inextricably to the earth's ecology. Thought, word and deed are the engines of human endeavour. Man's very existence depends on the ecological balance. The Great *Guru* avers: "Nights, days, weeks and seasons; wind, water, fire and the nether regions -in the midst of these, He established the earth as a home for Dharma" (SGGS, p-7). The *Guru* suggests: "Make this body the field, and plant the seed of good actions. Water it with the Name of the Lord, who holds the entire world in His Hands. Let your mind be the farmer; the Lord shall sprout in your heart, and you shall attain the state of Nirvana" (SGGS, p-23).

Yesterday, profit earning was considered to be the sole objective of business and it was felt that business was not to preach the morality but to earn the profit and that too at any cost. However, this notion has gone irrelevant in the present business scenario. *Sri Guru Granth Sahib* completely discards the unethical method of earning the profit. The *Guru* says, "The merchants and the traders have come; their profits are pre-ordained. Those who practice truth reap the profits, abiding in the will of God. With the merchandise of truth, they meet the *Guru* who does not have a trace of greed" (SGGS, p-59). According to *Sri Guru Granth Sahib*, "Joy and sorrow, profit and loss, birth and death, pain and pleasure - they are all the same to my consciousness, since I met the Guru" (SGGS, p-214) and "Adopting an attitude of tolerance, and gathering truth, partakes of the Ambrosial Nectar of the Name. When my Lord and Master showed His Great Mercy, I found peace, happiness and bliss. My merchandise has arrived safely, and I have made a great profit; I have returned home with honor" (SGGS, p-261).

Thus, the people and the planet have an equal relevance in order to have sustainable growth and development. It is the time when we have to ensure commitment to people, planet and profit at the same time.

5.3.1.3 Justice and Fairness-The Driving Force for Business Ethics:

Justice means giving each person what he or she deserves or, in more traditional terms, giving each person his or her due. Justice and fairness are closely related terms that are often today used interchangeably. Aristotle, more than two thousand years ago, while defining justice said that equals should be treated equally and unequal's unequally. The Guru also asserts that people should be treated according to their levels of genuineness; the right should be treated as right and wrong should be treated as wrong without bias. According to *Sri Guru Granth Sahib*, "The King sits on the throne within the self; He Himself administers justice. Through the Word of the Guru's Shabad, the Lord's Court is known; within the self is the Sanctuary, the Mansion of the Lord's Presence. The coins are assayed, and the genuine coins are placed in His treasury, while the counterfeit ones find no place. The Truest of the True is all-pervading; His justice is forever true" (SGGS, p-1092).

To further elaborate it, we can simply state that individuals should be treated the same, unless they differ in ways that are relevant to the situation in which they are involved. According to the Guru, justice can be administered only when the leader is neutral and unprejudiced. The Guru reveals, "Righteous justice is dispensed in His Court forever. He is carefree, and owes allegiance to no one" (SGGS, p-987). The virtues ensure that there would not be any conflict between high moral values and business ethics. The Guru discloses, "His Form is one, and true is His Name. True justice is administered there. Those who practice Truth are honored and accepted" and, "He enjoys and savors the Lord's Name, and purchases the Glorious Virtues of the Lord of the Universe. He seeks the essence of reality; he is the Fountain of even-handed justice" (SGGS, p-1396).

In the present, leaders and corporate managers are devoid of the sense of justice and that is why every day we encounter merciless killing of justice for the selfish gains of the few. According to Sri Guru Granth Sahib, "The trouble-

maker is called a leader, and the liar is seated with honour. O Nanak, the Gurmukhs know that this is justice in the Dark Age of Kali Yuga" (SGGS, p-1288). Unethical behaviour and unruly conduct leads to injustice as specified by the Guru, "They accept bribes, and block justice" (SGGS, p-951). The priceless jewels of wisdom are not obtained for any price; they cannot be purchased in a store. They are inculcated by abiding the philosophy of the holy Granth. The Guru says that profit can be earned by righteous conduct. According to *Sri Guru Granth Sahib*, "The profit is earned by enshrining truth and justice in the mind" (SGGS, p-420). The best path to attain God is the path of just and fair dealings. The Guru says, "That should be your prayer, to administer justice. Let your *Kalma* be the knowledge of the unknowable Lord" (SGGS, p-480).

5.3.1.4 Community Development-The Only Way to Synergetic Growth:

We should try to empower others and remove poverty, hunger, illiteracy, diseases and unhealthy conditions from the world so that all people can live in peace and happiness. Aristotle in his book Politics observed that he who is unable to live in society, or who has no need because he is sufficient for himself, must be either a beast or god. We have to keep in mind that growth in isolation always creates the dwarf society and it is the society on which our ultimate success is based. We have to make a conscious choice between the self-centeredness and co-sharing our success with others. The *Guru* suggests, "When it rains, there is happiness. Water is the key to all life. When it rains, the corn grows, and the sugar cane, and the cotton, which provides clothing for all" (SGGS, p-150) thereby depicting that the assets should be used for the benefit of all.

The virtues of compassion, consideration, giving, sharing, kindness and love are such as makes the life not only meaningful but worth living also. The consideration for others is inherent in the moral teachings of *Sri Guru Granth Sahib*. The *Guru* avers, "Those that eat the bread of their labour and give away

something in Charity. Saint Nanak, truly recognize the way" (SGGS, p-1245).

The *Guru* propagates the dignity of work and advises the followers to be highly enterprising. It says, "Myself! In joy abide by endeavouring and working in the way of God. By meditation obtains union with Lord. Thus, Saint Nanak, shall thy anxiety be removed" (SGGS, p-522). Wealth accumulation in sheer madness will result into nothing. The *Guru* cautions, "For wealth our vast multitudes dishonoured; many for this are strayed; this without evil doing comes not, in death it accompanies not man" (SGGS, p-417). And "The rays of Divine Light have spread out their brilliant radiance" and "God is all-pervading, giving shade to all" (SGGS, p-1034). The nature also gives the same lesson and everybody grows under its protection, the *Guru* specifies, "The Life of the world nurtures and cherishes all, giving sustenance to all" (SGGS, p-1055).

Finally, the *Guru* suggests: "There are five prayers and five times of day for prayer; the five have five names. Let the first be truthfulness, the second honest living, and the third charity in the Name of God. Let the fourth be good will to all, and the fifth the praise of the Lord. Repeat the prayer of good deeds, and then, you may call yourself a Muslim" (SGGS, p-141).

The above concepts are an epitome of the ocean of ethics incorporated in *Sri Guru Granth Sahib*. It inculcates the value-based conduct of business. It avers that spirituality and materialism can go together because spirit embraces matter and matter finds its own true reality and the hidden reality in all things in spirit. So spirituality should have a touch of materialism and materialism should have a halo of spirituality. When the business conduct is tinged with a sprinkling of ethics, it will illuminate the mission of the business world in consonance with societal trust.

5.4 SOCIAL RESPONSIBILITY:

Spirituality has been the motivational factor behind the involvement of the corporates in the philanthropic work being undertaken by them. Spirituality has a deep-rooted connection with Corporate Social Responsibility

and the sacred Indian texts make its presence amply evident in India since the early days (Singla and Sagar, 2004). Faith-based giving charity has always been the hallmark of Indian culture and '*Dasvandh*' in Sikhism has remained an integral part of it for centuries. Accountability to society at large and to its sub-sets has been a prescribed norm, though it may not always have received the level of compliance it deserved. Rig Veda an ancient Indian text makes ample references to charity as a duty and responsibility of the citizen and the benefits that one earns through acts of charity.

Social Responsibility is not just a pious platitude. It is the accumulated outcome of inspiration, influence, wisdom, guidance and control, which keeps a body or an organisation not only moving but also moving on the right track and at the right speed. It is inherent in the very nature of cosmic as well as human systems. However, social responsibility is essentially a state of mind and a set of principles based on relationships. It can work only if the people entrusted with these responsibilities believe in and are committed to the principles that underlie effective social responsibility, which in ultimate analysis, is a way of life and not a mere compliance with a set of rules.

CSR is an organization's commitment to conduct its business in an economically, socially and environmentally sustainable manner whilst balancing the interests of a diverse range of stakeholders (Siwar and Hossain, 2009). Thus, it is recommended as a balanced approach for corporations to address economic, social and environmental issues in a way that aims to benefit people, communities and the society. Sir Adrian Cadbury, ethic prize winner and author of the UK's 1992 Cadbury Report on corporate governance, remarks: "Society sets the ethical framework within which those who run companies have to work out their own codes of conduct. Responsibility for decisions, therefore, runs both ways. Business has to take into account its responsibilities to society in coming to decisions, but society has to accept its

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responsibilities for setting the standards against which those decisions are made."

The companies can work for customer satisfaction, help poor people, create good infrastructure, go for plantation, work for environmental protection and pollution control, donate money to some charitable institutions, help the down trodden, render medical help, promote education and increase employment under the umbrella of its CSR practices. Thus, the concept of Corporate Social Responsibility originates from a deeply held vision by company leaders that business can and should play a role beyond making money. It is a conscious and sustained effort on the part of a corporate entity to strike a judicious balance between its own interest and that of its stakeholders. It is not merely enacting legislation; but instilling an environment of trust and confidence as ethical business behaviour and fairness cannot be legislated. It aims at minimising the chances of corruption, malpractices, financial frauds and misconduct of management. It is a set of moral principles that governs or influences a person's behaviour. It may be referred to as the standardised form of conduct of individuals, understood and accepted in a particular field of activity. It gives an idea of what is right or wrong, true or false, fair or unfair, just or unjust, proper or improper. It implies moral conduct and honourable behaviour on the part of an individual. Social responsibility, in most cases, runs parallel to law and shows due consideration for others' rights and interests in a civilized society. World Business Council for Sustained Development rightly observes that Corporate Social Responsibility is the continuing commitment by business to behave ethically and contribute to economic development while improving the quality of life of the workforce and their families as well as of the local community and society at large.

Religion may play a significant role in shaping individual perceptions of CSR and that there is considerable variation in attitudes to aspects of CSR across religions (Brammer, Williams and Zinkin, 2007). Recent corporate

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scandals and the increasingly international context within which modern businesses operate have raised important issues concerning the roles and responsibilities of companies.

The activities of business enterprises affect a wide spectrum of the society. The resources they make use of do not belong to the owners only but many other people who are in no way connected with the enterprise also feel the impact of their operations. Business depends for its survival and long-term growth on society. The long-term sustainability of any business requires a positive image and a strong bond between business and society. There is no secret or hidden formula for the success of corporation. The most important mission for a successful corporation is to develop a healthy relation with society.

CSR in India is being seen as a corporate philanthropy while there are many developments in line with global trends in CSR. With the challenges of globalization, liberalization and the emerging trend towards a free market economy facing India, the role of CSR is paramount. Because the foreign investment has increased in India, trade links of India and developed countries have also grown and the role of private companies has been extended, there has been powerful influence on CSR in India. Companies operating in India are increasingly recognizing the fact that the best way for their business to grow is by aligning themselves with the nation's development objectives.

5.4.1 *Sri Guru Granth Sahib* and Social Responsibility:

The total mankind is the offspring of God. Every Sikh at the time of invocation of his prayer to God invariably prays for the welfare unto all. The teachings of the great *Sri Guru Granth Sahib* in the conduct of Social Responsibility are interpreted here as under:

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5.4.1.1 Transparency and Accountability:

Transparency and accountability are the foundations of Corporate Social Responsibility. Transparency is morally important because it enhances an attitude of honesty, openness and a commitment to truth that is implicit in thinking on CSR. *Gurbani* also implores human beings to be sincere and honest in their dealings, it advises, "Make the love of the Lord your pen, and let your consciousness be the scribe. Then, seek the Guru's Instructions, and record these deliberations" (SGGS, p-16). It is not only corporate houses but, all humans should give the true account of their conduct in their various roles. The Guru avers, "In egotism, all must account for their actions. In this accounting, there is no peace. Acting in evil and corruption, people are immersed in corruption" (SGGS, p-36). People who indulge in farce and deception are looked down upon in the society. The *Guru* says, "The false ones have no social status or honour. No one succeeds through falsehood. Practicing falsehood again and again, people come and go in reincarnation, and forfeit their honour" (SGGS, p-23). But the lure of the money makes them blind and their clear conscience drowns in their greed. According to *Sri Guru Granth Sahib*, "The consciousness of the wicked, faithless cynics wanders around in search of transitory wealth, unstable and distracted" (SGGS, p-63) and "The fickle consciousness wanders around chasing after wealth; it is intoxicated with worldly love and emotional attachment" (SGGS, p-505).

The corporate managers who are not authentic in their dealing and hide information from stakeholders can never find peace of mind and their happiness out of material gains is transitory. The Lord warns, "They write falsehood, and they practice falsehood; they are burnt to ashes by focusing their consciousness on falsehood" (SGGS, p-123) and "O Lord, I pray that I may not even catch sight of those, who focus their consciousness on the love of duality" (SGGS, p-309). The *Guru* guides that none can succeed striding on the path of vices such as falsehood and deception. "The self-willed *manmukh* does

not remember the Name of the Lord, does not give in charity, and does not cleanse his consciousness; his body rolls in the dust" (SGGS, p-596). "Those who practice falsehood are dogs; those who slander the Guru shall burn in their own fire" (p-21). The theory - by hook or crook cannot be justified in the name of profits or success as false remains false and wrong remains wrong even when used thousand times. The *Guru* says, "If falsehood is practiced a hundred times, it is still false in its effects" (SGGS, p-17). Corrupt managers and their organizations will eventually be caught in the web of their misdeeds. The Guru asserts, "By falsehood and deception, none have found Him. Whatever you plant, you shall eat" (SGGS, p-40). The corporate houses feel that they can hide their misdeeds and deceptions but as is obvious in the present business situation all over the world such business houses and their corrupt managers meet their fate in the end and are exposed in the business arena. The Guru forewarns, "Their falsehood and fraud cannot remain concealed; their false appearances fall off in the end" (SGGS, p-303) and "Falsehood and deception may be covered with false coatings, but they cannot remain hidden" (SGGS, p-311). Some of such bigwigs may find themselves on the cover pages of business magazines but once exposed they are shunned by everyone. According to *Sri Guru Granth Sahib*, "Those who have deceit, corruption and falsehood within - the True Lord Himself casts them out like lepers" (SGGS, p-304). The people should spurn malpractices and follow the path of righteousness. The Guru instructs, "So weed out evil, wickedness and corruption; leave these behind, and let your soul meditate on God" (SGGS, p-23) and "So escape from corruption and immerse yourself in the Lord; take this advice, O crazy mind" (SGGS, p-335). It further elaborates, "The rust of poison and corruption from countless incarnations sticks to us; joining the *Saadh Sangat*, the Company of the Holy, it is cleaned away" (SGGS, p-666). *Gurbani* enlightens that a pious and true person will always find laurels and contentment by following the path of righteousness and nothing should deter him from his good deeds even when he is surrounded by the cheaters.

The Guru glorifies, “Those who center their consciousness on the True Guru never go empty-handed” (SGGS, p-516) and “Sing the Glorious Praises of the Lord, the treasure of wealth, and earn your profit; in the midst of corruption, remain untouched” (SGGS, p-1226). The Guru tells that a person who cheats others is so engrossed in himself that he does not realize the onset of his misfortune and on the other hand a person who marches on the path of virtues is always light- hearted. The *Guru* elaborates, “Merging my being into the Absolute Being of God, I have become impartial and transparent, like the air” (SGGS, p-1103) and “She walks happily among her companions, and in the Lord's Court, she swings her arms joyfully. Her account is cleared by the Righteous Judge of Dharma, when she chants the Name of the Lord, Har, Har” (SGGS, p-78) on the other hand, “All are held accountable, even the egotistical self-willed manmukhs. They never even think of the Name of the Lord; the Messenger of Death shall hit them on their heads” (SGGS, p-1247).

Transparency enhances sense of accountability and responsibility and virtues are highly relevant to CSR. The Guru avers, “O my mind, serve the Unknowable and Immaculate Lord, the Man-lion; serving Him, your account will be cleared. The Lord God has made servant Nanak perfect; he is not diminished by even the tiniest particle” (SGGS, p-170) and “Add the rennet of clear consciousness to the milk of good deeds, and then, free of desire, let it curdle” (SGGS, p-728).

5.4.1.2 Co-Sharing:

A Sikh is expected to contribute at least 10% of his wealth/income, called *Dasvandh*, to the needy people of the world or for a worthy cause. This concept acknowledges the fact that everything that one receives is by God's will. And when one receives more than one can consume, and then this gift must be shared with the community, especially people who are needy and have much less than you. Guru Nanak Dev, the first Sikh Master, gave due weight on divine worship and honest earnings. The Guru says, “O Nanak, in the world

hereafter, that alone is received, which one gives to the needy from his own earnings and labor" (SGGS, p-472). The Guru also laid emphasis on co-sharing one's earnings because it promotes mutual sympathy and love. The *Guru* points: "The twelfth day of the lunar cycle: Dedicate yourself to giving charity, chanting the *Naam* (the Name of the Lord) and purification. Worship the Lord with devotion, and get rid of your pride. Drink in the Ambrosial Nectar of the Lord's Name, in the *Saadh Sangat* (the Company of the Holy). The mind is satisfied by lovingly singing the hymns of God's Praises. The Sweet Words of His *Bani* soothe everyone. The soul, the subtle essence of the five elements, cherishes the Nectar of the *Naam;* this faith is obtained from the Perfect *Guru*. O Nanak, dwelling upon the Lord, you shall not enter the womb of reincarnation again (SGGS, p-299)". The consideration for others is inherent in the moral teachings of *Sri Guru Granth Sahib*. The *Guru* avers, "Brother! Let all consume this wealth and spend it together, decrease in it shall not occur; ever shall it increase (SGGS, p-186)" Those who spend the wealth of the Lord find peace through giving.

The *Guru* guides that any charity or donation must be for a good cause; otherwise it has no meaning or relevance. In the words of the *Guru,* "Do not call the wandering beggars holy, if their minds are filled with doubt. Whoever gives to them, O Nanak earns the same sort of merit. One who begs for the supreme status of the Fearless and Immaculate Lord - how rare are those who have the opportunity, O Nanak, to give food to such a person (SGGS, p-1413)." And, "With great effort and exertion, the miser works to gather in the riches of Maya. He does not give anything in charity or generosity, and he does not serve the Saints; his wealth does not do him any good at all (SGGS, p-713)." The *Guru* cautions by giving a strong warning to defeat the five worst vices: "Within this body dwell the five thieves: sexual desire, anger, greed, emotional attachment and egotism. They plunder the Nectar, but the self-willed and self- centered does not realize it (SGGS, p-600)." It is assumed that a person who shares his earnings with others becomes a liberal and kind-hearted gentleman; he does

not believe in earning money avariciously and hoarding it uselessly in coffers and treasuries. The person who does not do any good to others is just useless, worthless and in simple words totally meaningless.

5.4.1.3 Protection and Preservation of Environment:

The environment is the sum total of all external conditions that affect the life, development and survival of an organism including air, water, soil, and trees. Guru warns that natural balance cannot be sustained by walking on the path of vices, he says, "Fire, air and water are polluted. The food which is eaten is polluted. The actions of those who do not worship the Lord are polluted" (SGGS, p-229). The crisis is global. It transcends all national, religious, cultural, social, political and economic boundaries. The human beings, in their greed for material gains, have become careless towards their duties as citizens of this universe and are making the environment hellish. The Guru says, "Eating, drinking, laughing and sleeping, life passes uselessly. The mortal wanders in reincarnation, burning in the hellish environment of the womb; in the end, he is destroyed by death" (SGGS, p-1229). Since we are the inhabitants of this pious land and benefit from its innumerable benedictions, it becomes our duty to protect and sustain it. Walking on the path of virtues we should take care of the treasures bestowed on us by the Lord as He takes care of the whole humanity. According to *Sri Guru Granth Sahib*, "There are beings and creatures in the water and on the land, in the worlds and universes, form upon form. Whatever they say, you know; you care for them all" (SGGS, p-466) and "He cherishes all beings and creatures, O Siblings of Destiny; he continually takes care of them" (SGGS, p-639). The Guru calls for the peaceful co-existence of all creatures and says, "All beings and creatures dwell in peace. Suffering has been dispelled, and true happiness has dawned, as we meditate on the Name of the Lord, Har, Har. The One, to whom we belong, cherishes and nurtures us" (SGGS, p-105) and "He cherishes and nurtures all beings and creatures. He is Merciful, Kind and Compassionate" (SGGS, p-103).

Gurbani cautions that the natural resources namely water, earth, air and space are precious and a free gift to humanity thus these should be used judiciously and wisely without depleting or polluting the natural resources. According to *Sri Guru Granth Sahib*, God has bestowed us with natural resources and we need to maintain them as desired by Him. The *Guru* avers, "He gave you the invaluable air; He gave you the priceless water; He gave you burning fire; let your mind remain in the Sanctuary of that Lord and Master" (SGGS, p- 913). The *Guru* says further, "O Nanak, the *Guru* is the tree of contentment, with flowers of faith, and fruits of spiritual wisdom. Watered with the Lord's Love, it remains forever green; through the performance of good deeds and meditation, it ripens (SGGS, p-147)." The patience of the devotees has been compared with the trees in *Sri Guru Granth Sahib* and the *Guru* says: "The derveshes, (the humble devotees) have the patience and endurance of trees (SGGS, p-1381)."

Gurbani describes the importance of the air, water and land in the following verses by calling it His home and temple, by calling it the originator of human life and by calling it the abode of the one Lord, "Air, water, earth and sky - the Lord has made these His home and temple" (SGGS, p-723), "Binding together water and air, He infused the breath of life into the body, and made the lamps of the sun and the moon" (SGGS, p-877) and "Nanak offers this prayer to the One who pervades the water, the land and the air. He is Allah, the Unknowable, the Inaccessible, All-powerful and Merciful Creator" (SGGS, p-64). Thus it becomes the moral and social responsibility of each individual and each corporate house to contribute positively for the protection.

5.4.1.4 Human Rights:

Human Rights imply equality, fairness, respect, dignity and impartial treatment of all individuals. These are the greatest virtues of humanity that helps in establishing harmonious relations among the people in the society. The precepts of *Sri Guru Granth Sahib* direct all humans to treat the humanity

as one in spirit and to regard all with due respect irrespective of difference in caste , creed , religion, status or gender. The Guru directs the humans to follow a specific code of conduct and says, “Under Guru's instruction, they sing the Lord's Name, and wear the garland of the Lord's Name around their necks; they keep the Lord's Name in their throats. They look upon all with equality, and recognize the Supreme Soul, the Lord, pervading among all” (SGGS, p-446). Caste system is totally rejected in Sikhism and the Guru asserts that, “The four castes - the *Kshatriyas*, *Brahmins, Soodras* and *Vaisyas* - are equal in respect to the teachings” (SGGS, p-747).

A manager can be virtuous by being humble and treating his workforce with respect and maintaining their dignity. “Bow, forever, in deep respect to the humble devotees; if you bow to those humble beings, you shall obtain the fruit of virtue” (SGGS, p-1309) because the Guru warns that, “Whoever is disrespectful to the humble servant of the Lord, shall be swept away and destroyed” (SGGS, p-1235). Managers should adopt same rules for all people and manage them on equal basis and conduct himself in the spirit of co-operation and tolerance. According to *Sri Guru Granth Sahib*, “Blessed, blessed, is Guru Nanak, who looks impartially on all; He crosses over and transcends both slander and praise” (SGGS, p-1264) and “To look upon all with an impartial eye let this be your daily occupation” (SGGS, p-327).

The manager should act as the mentor and the facilitator to his people and help them in achieving individual and group goals. The Guru infers, “The God-conscious being is the helper of the helpless. The God-conscious being is always impartial. The God-conscious being extends his hand to all” (SGGS, p-272). The Guru further instructs that since the manager is getting his work done through others therefore he should be available to them when they require his help. The Guru says, “If one human being serves another human being, the one served stands by him” (SGGS, p-822). The corporate houses and the managers should take care as to not to exploit the small companies or poor

people in pursuit of profits rather work for the general well-being as the Guru says, “The Lord, the Primal Being, the Master of the poor, does not ordain that they should be oppressed” (SGGS, p-480) and “He makes the poor rich, and cures the illnesses of the ill” (SGGS, p-1355).

Sikhism regards a corporate and cooperative society as the only truly religious society, as the Sikh view of life and society is grounded in the worth of every individual as a microcosm of God. Therefore, an individual must never be imposed upon, coerced, manipulated, or engineered: “If thou wouldst seek God, demolish and distort not the heart of any individual” (SGGS, p-1384).

The wisdom contained in the holy *Sri Guru Granth Sahib* can guide the corporate houses and their mentors to conduct the affairs and activities of business in a manner which is beneficial to the society at large. It covers only a few important aspects of CSR in the light of *Sri Guru Granth Sahib* and the vast ocean of knowledge of *Sri Guru Granth Sahib* is yet to be explored. There is no denying the fact that all life is interconnected and all the constituents of this universe and the planet earth are dependent upon each other. *Sri Guru Granth Sahib* believes that an awareness of the sacred relationship between humans and the environment is necessary for the health of our planet, and for our survival. No business can exist in isolation and nor can it afford to disrupt the very existence of the society. Co-sharing and conducting the business affairs with others in an ethical and truthful manner is the hallmark of *Sri Guru Granth Sahib*. The ideals of *Sri Guru Granth Sahib* are powerful enough to goad and guide the business houses to pursue and achieve the twin objectives of profit earning and social responsibility simultaneously. To conclude, we can say that the corporations cannot survive without harmonious relationship with the society and the universe and *Sri Guru Granth Sahib* can give them very good direction in the field.

5.5 CONCLUSION:

Sri Guru Granth Sahib, the holy scripture of the Sikhs, has a universal appeal and message of truth, benevolence, compassion, tolerance, humility,

selfless service, love, welfare unto all, liberty, equality, fraternity and meditating of God at all times to the mankind. The wisdom enshrined in Sri Guru Granth Sahib can transform the mankind from ordinary to extra-ordinary, propounding a complete life-style and demolishing away the walls of falsehood, ignorance and ego. According to *Sri Guru Granth Sahib* man's salvation lies not only in his faith, but also in his character and his eagerness to do active good. "Life without virtue runs to waste," says Guru Nanak. The Guru gives practical tips to achieve the goal. Every Sikh is expected to replace lust, anger, greed, undue worldly attachment and pride with their virtuous counterparts, self-control, forgiveness, contentment; love of God and humility, before deciding to go to the next step of doing active good. It is like sweeping the floor. As a rule, where the broom does not reach, the dust will not vanish off itself. "The new thing will fill the vessel only if the existing one is wiped out," says the Guru. The people are expected to follow the teachings of *Sri Guru Granth Sahib* in order to ensure the high morality and upright conduct in their dealings of life. This is the only beauty of the existence of human life. On the basis of the whole analysis, the following Sikh model of ethical management leadership can be developed:

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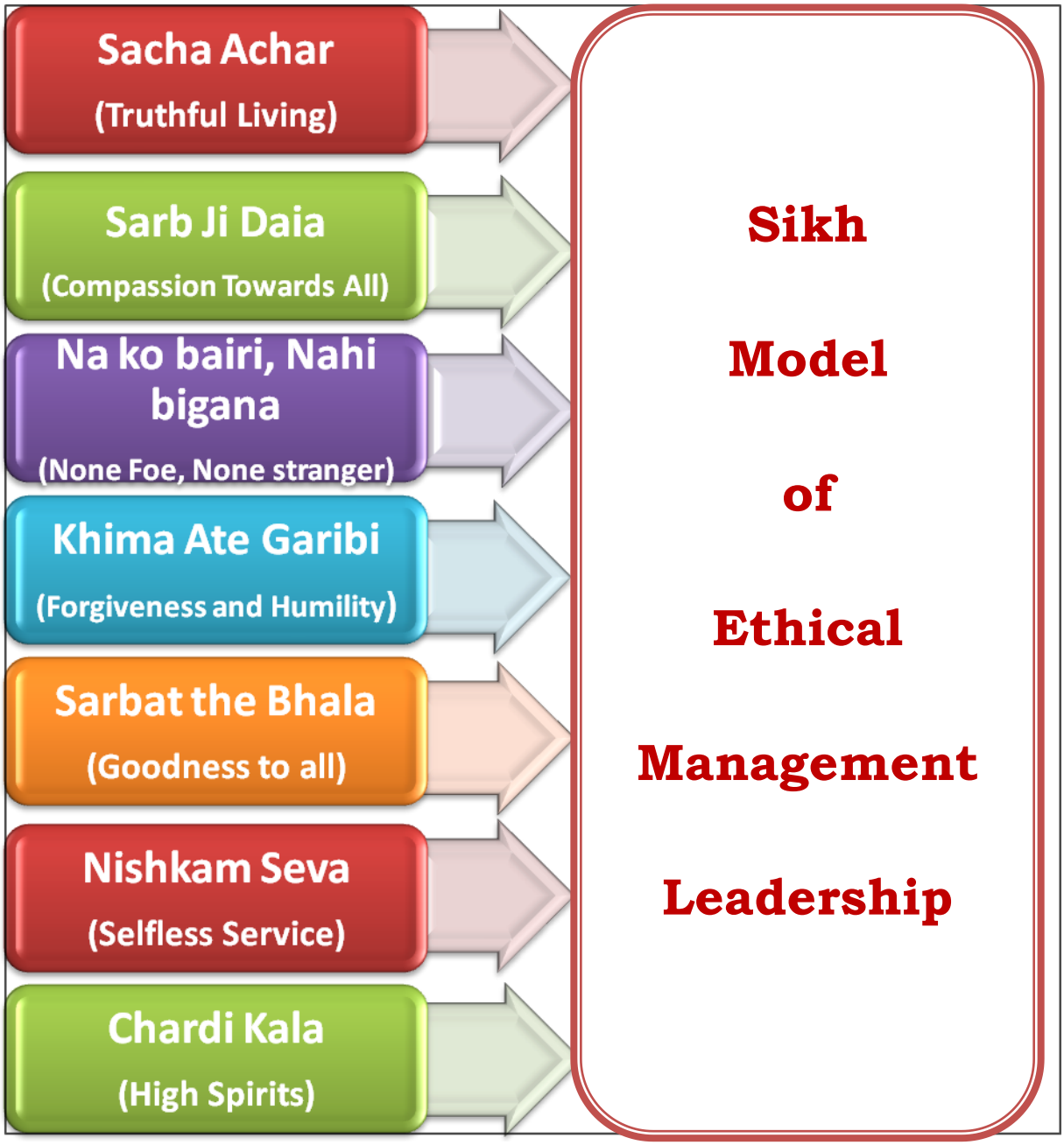
Sikh Model of Ethical Management Leadership



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6

Management Styles

of

Corporate Sikh Managers

Management Leadership is a human characteristic which lifts a man's vision to higher sights, raises a man's performance to higher standards and builds a man's personality beyond its normal limitations (Drucker,1998). The success of a leader depends to a great extent on the style he adopts to lead and motivate his followers. The will to do is trigged by leadership and lukewarm desires for achievement are transformed into a burning passion for successful accomplishment by the skilful use of leadership styles (Saksena, 1986). This chapter is based on the analysis of the first part of the questionnaire in order to find out the management styles of the corporate Sikh managers.

6.1 MANAGEMENT STYLES:

The management style ranges from the manager making the decision and announcing it to the staff, the manager selling the decision, the manager presenting his ideas and inviting questions, the manager presenting a tentative decision subject to change, the manager presenting the problem, getting the suggestions and then taking his own decision, the manager may be defining the limits and requesting the group to make a decision to the manager permitting full involvement of the subordinates in the decision-making process depending on the business situation, environmental conditions and type of employees (Saksena, 1986).

Kurt Lewin and his associates on the basis of their study explored three leadership styles- autocratic style, democratic style and laissez-faire style. The autocratic style described a leader who typically tended to centralize authority, dictate work methods, make unilateral decisions and limit employee participation. The democratic style described a leader who tended to involve employees in decision making, delegate authority, and encourage participation in deciding work methods and goals, and use feedback as an opportunity for coaching employees. The laissez-faire style leader generally gave the group complete freedom to make decisions and complete the work in whatever way it saw fit. On the basis of their study, they found out that democratic style was most effective as it contributed the most to the quantity and quality of the work (Robbins and Coulter, 2002).

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Professor Rensis Likert suggested four systems of management, which are exploitative-authoritative-where subordinates are not trusted by the managers, benevolent-autocratic-where some delegation is there within specific controls, consultative-where employees are trusted but not completely and participative group-where employees are completely trusted for the decision-making skills. Likert found that managers who applied participative group style had the greatest success as leaders (Koontz and Weihrich, 1998).Blake and Mouton, in the managerial grid, recognized four extreme styles referred to as improvised management, where there is little concern for work as well as employees, country club management, where needs and comforts of the employees are taken care of at the cost of the work, autocratic task management, where work is at the cost of the employee well-being and team management, which is a perfect balance between the work and employee well-being (Koontz and Weihrich, 1998).

In the leadership continuum concept as developed by Robert Tannenbaum and Warren H. Schmidt, leadership was seen as involving a variety of styles, ranging from one that is highly boss-centred to one that is highly subordinate-centred. The styles vary with the degree of freedom a manager grant to the subordinate (Koontz and Weihrich, 1998). Fiedler's Contingency approach to leadership theory is based on two major styles of leadership. One of is primarily task-oriented, that is, the leader gains satisfaction from seeing tasks performed. The other is oriented primarily toward achieving good interpersonal relations and attaining a position of personal prominence (Koontz and Weihrich, 1998).

Robert House gave the Path-Goal model of leadership where he identified four leadership behaviours- Directive leader, Supportive leader, Participative leader and Achievement-oriented leader. Directive leader assigns the work and provides guidance to the employees to accomplish tasks. Supportive leader is friendly and concerned about the needs of the employees. Participative leader consults the group and bases his decisions on their suggestions. Achievement-oriented leader sets challenging goals for the employees and expects them to perform at the highest level. Environmental factors will determine the most

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effective leadership behaviour as leadership is situational (Robbins and Coulter, 2002). According to the research conducted by Beekun and Badawi, there are two basic styles of leadership: directive or task-oriented and participative or employee-oriented. Between these two basic styles is any number of combinations, i.e., varying degrees of being directive and/or participative (Beekun and Badawi, 1999).

6.2 MANAGEMENT STYLES OF SIKH CORPORATE MANAGERS:

To study the management styles of the corporate Sikh managers, the Management Style Standardized Questionnaire as designed and structured by REHMA Group was used. The respondents were also given one open-ended question at the end of the questionnaire to find out their three important values that they feel can make best contribution to the organisation. The research questionnaire was forwarded to the selected Sikh managers through post as well as through e-mail with clear instructions regarding the purpose of the study. Total 107 responses were received but because of incomplete information 8 questionnaires were rejected. Thus, the study is finally based upon the responses of 99 respondents. Statement score-sheet as suggested by REHMA Group was used to record the responses of each Sikh corporate manager and the preferred style was determined on the basis of the highest score.

Table-6.1
Statement Score-Sheet

Statement	Statement Score	Statement Score	Statement Score	Statement Score	Statement Score
1					
2					
3					
4					
5					
6					

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7					
8					
9					
Total					
Style	Autocratic/ Bureaucratic	Autocratic/ Participative	Democratic/ Participative	Freedom with Control	Coaching/ Supporting

6.2.1 DESCRIPTION OF MANAGEMENT STYLES:

The various management styles as suggested by REHMA Group have been undertaken for the research to find out the management styles of corporate Sikh managers. These styles include Autocratic/Bureaucratic style, Autocratic/Participative style, Democratic/ Participative style, Freedom with Control style and Coaching/ Supporting style. These styles have been briefly explained as under:

Managers practising Autocratic/Bureaucratic style of management provide definite direction to the employees by laying down clear cut plans, policies, and procedures. They closely monitor the activities of the employees for complete adherence to the assigned tasks. They take complete charge of the situation during the times of crisis or emergency. The authority is centred at the top level in this style of management.

Managers practising Autocratic/Participative style of management also retain power at the top and do not delegate authority but do try to sell their ideas to the employees and in some matters do take their opinion. They impose strict controls to ensure fulfilment of objectives.

Managers using Democratic/Participative style of management employ participative management thereby involving employees in decision-making. Employees are encouraged to be creative in their thinking. Managers promote team work and cordial peer relationships. They keep tap on the activities of the employees through direct reporting system.

Managers employing Freedom with Control style of management inspire employees to be self sufficient and self managing using only selective controls

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to monitor their performances. Managers consult their staff on the parameters of freedom and control.

Managers practising Coaching/Supporting style of management act as mentors to their staff and empower them to accomplish the tasks. Consultative sessions are held for improvement in work style and personal growth is encouraged.

6.2.2 ANALYSIS OF MANAGEMENT STYLES OF CORPORATE SIKH MANAGERS:

In order to find out the styles of corporate Sikh Managers, data has been arranged in two tables i.e. table no. 6.2 and table no. 6.3 so that the first two important preferred styles can be illustrated. The table no. 6.2 highlights the first preference of the respondents to the above described five styles of management which is as under:

Table 6.2
First Preference to Various Management Styles

Style	Frequency	Percent	Valid Percent	Cumulative Percent
Autocratic/ Bureaucratic	18	18.2	18.2	18.2
Autocratic/ Participative	6	6.1	6.1	24.2
Democratic/ Participative	66	66.7	66.7	90.9
Freedom with Control	5	5.1	5.1	96.0
Coaching/ Supporting	4	4.0	4.0	100.0
Total	99	100.0	100.0	

The analysis of the data depicts that the first preference was given to democratic/participative style by 66 respondents out of 99 which comes out to be 66.7% of the total. 18 respondents i.e. 18.2% preferred autocratic/bureaucratic style as depicted in the Table-6.2. Majority of Sikh corporate managers prefer to work along with the employees whereas there are still a few who prefer the autocratic way of conducting the work. 6.1%

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managers prefer Autocratic/ Participative and only 5.1% and 4% respondents opted for Freedom with Control and Coaching/Supporting style of management respectively depicting that they do not prefer to give complete power to the employees. The first preference as given by the respondents to various styles of management can be presented diagrammatically as under:

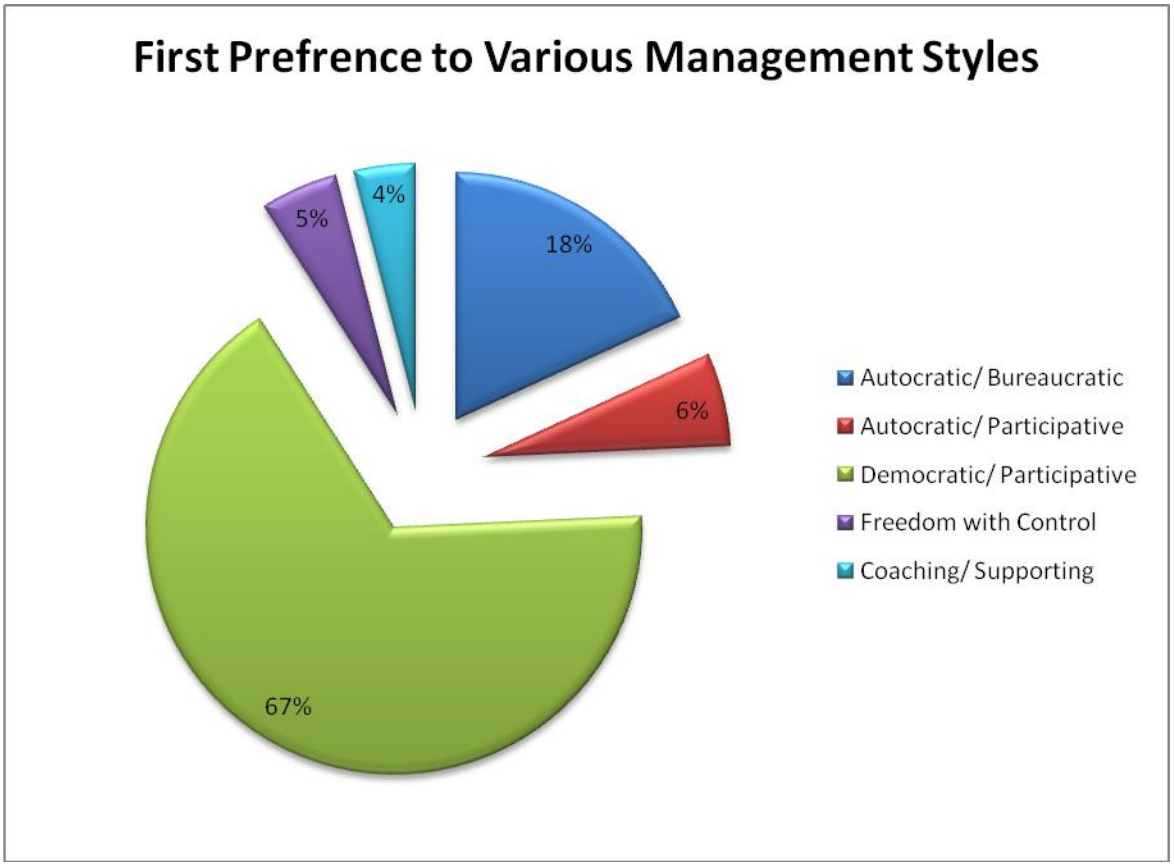
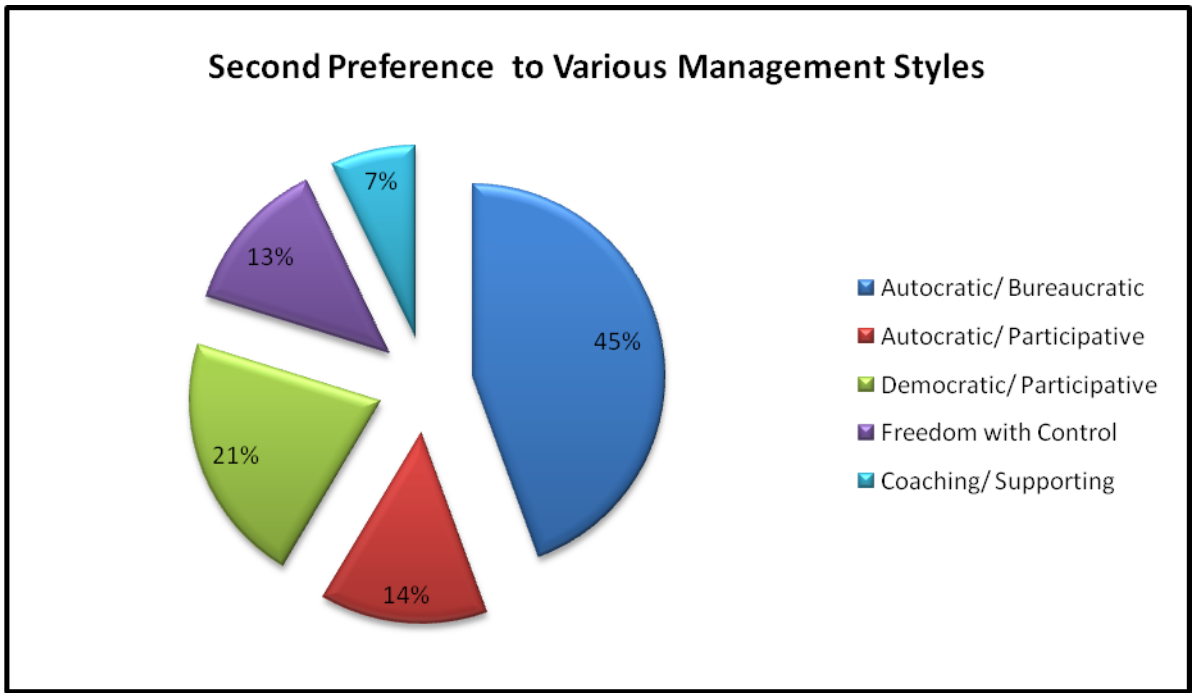


Table 6.3
Second Preference to Various Management Styles

Style	Frequency	Percent	Valid Percent	Cumulative Percent
Autocratic/ Bureaucratic	44	44.4	44.4	44.4
Autocratic/ Participative	14	14.1	14.1	58.6
Democratic/ Participative	21	21.2	21.2	79.8
Freedom with Control	13	13.1	13.1	92.9
Coaching/ Supporting	7	7.1	7.1	100.0

Style	Frequency	Percent	Valid Percent	Cumulative Percent
Autocratic/ Bureaucratic	44	44.4	44.4	44.4
Autocratic/ Participative	14	14.1	14.1	58.6
Democratic/ Participative	21	21.2	21.2	79.8
Freedom with Control	13	13.1	13.1	92.9
Total	99	100.0	100.0	

The table 6.3 shows that the second most favoured style of the respondents was autocratic/ bureaucratic style as 44 out of 99 gave this style as their second preference and it comes out to be 44.4 percent of the total respondents. Democratic/participative style was next preferred style of 21 respondents as depicted in the Table- 6.3. The second preferred management style of the corporate Sikh managers can be represented diagrammatically as under:



To conclude, it can be said that most of the Sikh corporate managers prefer the democratic/participative style of management and believe in

delegation of authority, participative decision-making and team-work. They tend to motivate and inspire people by proving guidance and support and being their mentors. They work for general well-being of all. They encourage participation of their subordinates and ask them to use their own creativity in the work. Synergy is the hallmark of these managers. Second preferred style autocratic/bureaucratic depicts that some of the Sikh corporate managers are assertive in getting work done from their subordinates and believe in centralisation of power. They give definite directions and instructions to their subordinates and ask them to work as the given vision and plans. They closely monitor and control their activities and do not allow creativity in the work.

6.3 ANALYSIS OF THE VIEWPOINTS OF CORPORATE SIKH MANAGERS DETERMINING MANAGEMENT STYLES:

45 statements representing the viewpoints of corporate Sikh managers were grouped under 9 heads to determine the preference of management style by the managers. These 9 heads covered various aspects of management like, setting of objectives, drawing up of plans and structuring work situations, setting up control standards and monitoring results, methods of motivation and problem solving techniques and the opinion of the employees for the managers as perceived by them. The respondents were to grade the statements on the scale of 1 to 5 with the maximum score of 5 to the grade 1, 4 to grade 2 and so on. These statements have been analysed individually in order to have more intensive analysis of the styles and thought process of the corporate Sikh managers:

6.3.1 Setting Objectives:

The five statements representing the different viewpoints of the corporate Sikh managers under this head have been analysed as under:

Statement-1: I feel the most natural thing for me to do when setting objectives is to discuss openly with my people and arrive at a joint decision on what needs to be done. Table 6.4 shows the scoring of the above statement.

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Table- 6.4

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	14	14.1	14.1	14.1
2	6	6.1	6.1	20.2
3	10	10.1	10.1	30.3
4	20	20.2	20.2	50.5
5	49	49.5	49.5	100.0
Total	99	100.0	100.0	

49.5% respondents gave maximum score of 5 to the statement and 20.2% respondents gave score of 4 thus showing that most of the corporate Sikh managers believe in participative management and prefer to set the organisation objectives in consultation with their subordinates.

Statement-2: I feel the most natural thing for me to do when setting objectives is to tell them my organisation's requirements, and instruct them that they must be adhered to. Table 6.5 shows the scoring assigned to the statement by the respondents.

Table-6.5

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	9	9.1	9.1	9.1
2	30	30.3	30.3	39.4
3	35	35.4	35.4	74.7
4	11	11.1	11.1	85.9
5	14	14.1	14.1	100.0
Total	99	100.0	100.0	

Low scoring of 2 and 3 was given by 30.3% and 35.4% of the total respondents respectively depicting that managers avoided autocratic form of

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management. Only 14% of the total respondents prefer to be autocratic and use their discretion in setting the objectives.

Statement-3: I feel the most natural thing for me to do when setting objectives is to make them agree on the objectives set by me and ask what support they require from me for working on them. Table 6.6 depicts the scoring of the above statement.

Table-6.6

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	6	6.1	6.1	6.1
2	10	10.1	10.1	16.2
3	14	14.1	14.1	30.3
4	47	47.5	47.5	77.8
5	22	22.2	22.2	100.0
Total	99	100.0	100.0	

Most of the corporate Sikh managers believed in supporting the staff for the accomplishment of objectives set by them as 47.5% of the total respondents gave score of 4 and 22.2% of the total respondents gave the score of 5 to the statement.

Statement-4: I feel the most natural thing for me to do when setting objectives is to tell people what I want and order their involvement. The scoring of this statement is shown in the table 6.7.

Table 6.7

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	52	52.5	52.5	52.5
2	18	18.2	18.2	70.7
3	12	12.1	12.1	82.8
4	12	12.1	12.1	94.9
5	5	5.1	5.1	100.0

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Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	52	52.5	52.5	52.5
2	18	18.2	18.2	70.7
3	12	12.1	12.1	82.8
4	12	12.1	12.1	94.9
5	5	5.1	5.1	100.0
Total	99	100.0	100.0	

Vast majority of respondents gave the lowest score to the statement. 52.2% of the total respondents scored it as 1 showing that the least preferred way of setting the objectives is by enforcing involvement. Only 5% of the total respondents opt for setting objectives by ordering subordinates to do as desired by the boss.

Statement-5: I feel the most natural thing for me to do when setting objectives is to outline the objectives, and give my people limits within which to work. Table 6.8 shows the scoring of the above statement.

Table-6.8

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	17	17.2	17.2	17.2
2	35	35.4	35.4	52.5
3	30	30.3	30.3	82.8
4	8	8.1	8.1	90.9
5	9	9.1	9.1	100.0
Total	99	100.0	100.0	

30.3% of the total respondents gave the score of 3 and 35.4% gave the score of 2 to the statement portraying that managers do not expect the employees to perform in the restraining environment.

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Table 6.9 depicts the most preferred viewpoint of the corporate Sikh managers for setting the objectives. Table 6.10 depicts the least preferred viewpoint under this head.

Table-6.9

Most Preferred Viewpoint for Setting the Objectives

Statement	Frequency	Percent	Valid Percent	Cumulative Percent
S-1	49	49.5	49.5	49.5
S-2	14	14.1	14.1	63.6
S-3	22	22.2	22.2	85.8
S-4	5	5.1	5.1	90.9
S-5	9	9.1	9.1	100
Total	99	100	100	

The most preferred viewpoint of the corporate Sikh managers can be represented diagrammatically as under:

Most Preferred Viewpoint for Setting the Objectives

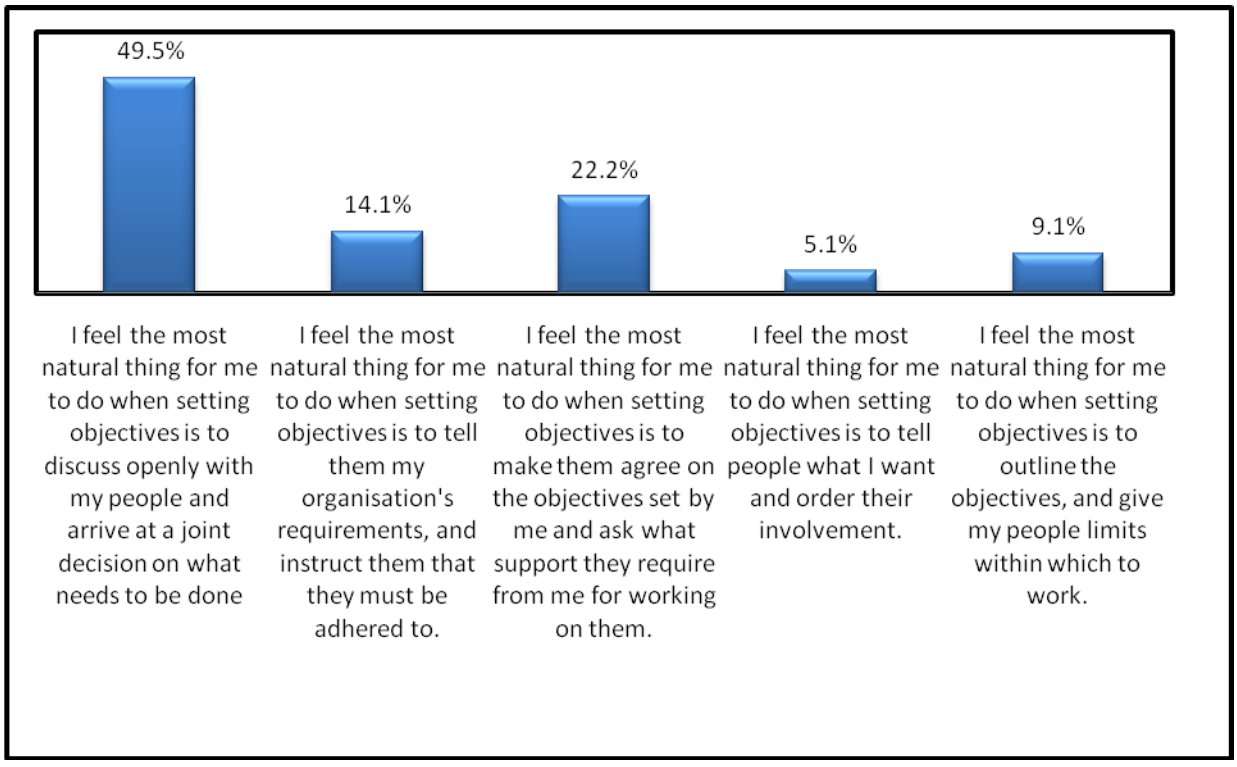

49.5%
14.1%
22.2%
5.1%
9.1%
I feel the most natural thing for me to do when setting objectives is to discuss openly with my people and arrive at a joint decision on what needs to be done
I feel the most natural thing for me to do when setting objectives is to tell them my organisation's requirements, and instruct them that they must be adhered to.
I feel the most natural thing for me to do when setting objectives is to make them agree on the objectives set by me and ask what support they require from me for working on them.
I feel the most natural thing for me to do when setting objectives is to tell people what I want and order their involvement.
I feel the most natural thing for me to do when setting objectives is to outline the objectives, and give my people limits within which to work.

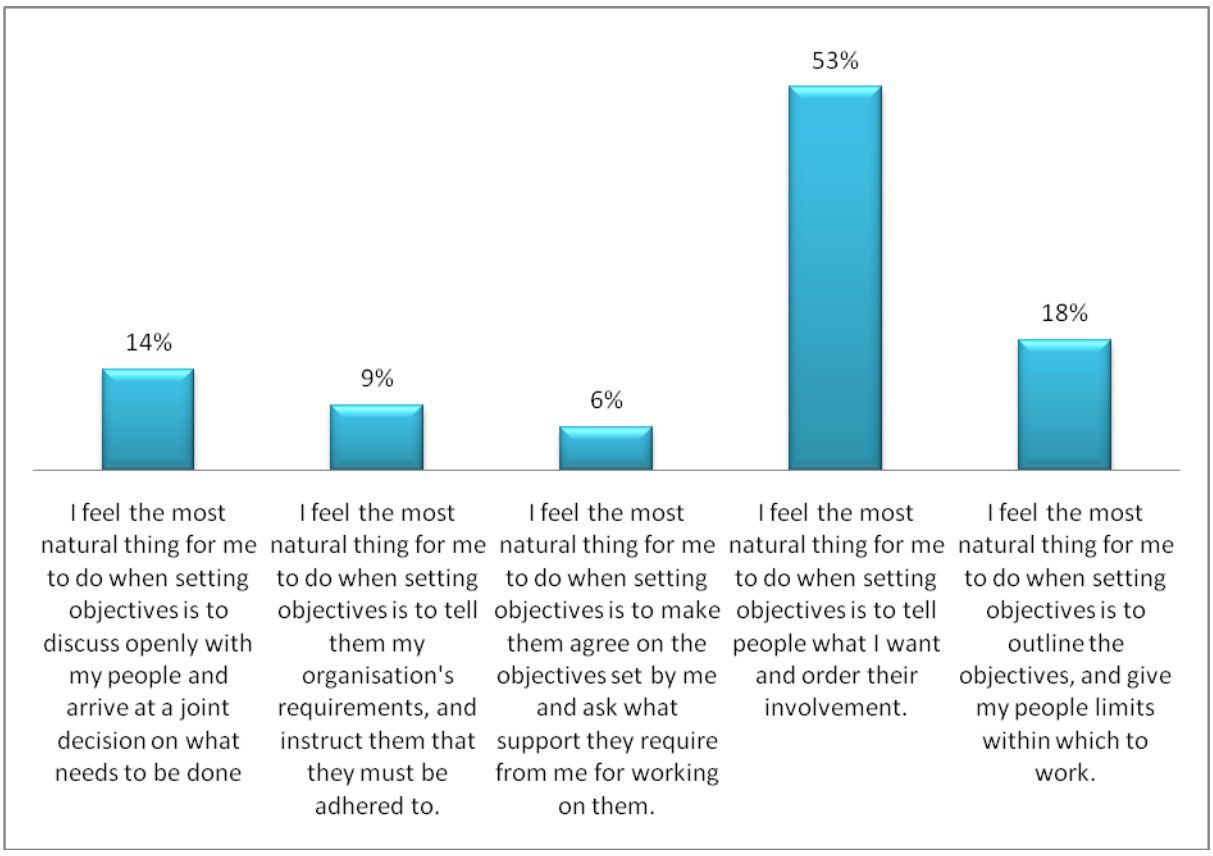
Table-6.10

Least Preferred Viewpoint for Setting the Objectives

Statement	Frequency	Percent	Valid Percent	Cumulative Percent
S-1	14	14.1	14	14
S-2	9	9.1	9	23
S-3	6	6.1	6	29
S-4	52	52.5	53	82
S-5	17	17.2	18	100
Total	99	100	100	

The least preferred viewpoint of the corporate Sikh managers for setting the objectives can be represented diagrammatically as under:

Least Preferred Viewpoint for Setting the Objectives


14%
9%
6%
53%
18%
I feel the most natural thing for me to do when setting objectives is to discuss openly with my people and arrive at a joint decision on what needs to be done
I feel the most natural thing for me to do when setting objectives is to tell them my organisation's requirements, and instruct them that they must be adhered to.
I feel the most natural thing for me to do when setting objectives is to make them agree on the objectives set by me and ask what support they require from me for working on them.
I feel the most natural thing for me to do when setting objectives is to tell people what I want and order their involvement.
I feel the most natural thing for me to do when setting objectives is to outline the objectives, and give my people limits within which to work.

Most preferred viewpoint of the corporate Sikh managers regarding setting objectives is to discuss them openly with the subordinates and arrive at a joint decision on what needs to be done as 49.5% of the total respondents scored it as 5. The least preferred viewpoint is to tell people what they want and order their involvement. Thus the preference clearly shows that Sikh corporate managers prefer to set goals in consultation with the subordinates.

6.3.2 Drawing up of the Plans:

The corporate Sikh managers were asked to give their preferences regarding the plan formulation of their organisations and were asked to rate five statements in order of their priority. These statements showing their viewpoint have been analysed individually as under:

Statement-1 When drawing up plans, I prefer to-work out plans and invite comments, before finalizing it. Table 6.11 depicts the scoring of the above statement.

Table-6.11

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	6	6.1	6.1	6.1
2	12	12.1	12.1	18.2
3	11	11.1	11.1	29.3
4	23	23.2	23.2	52.5
5	47	47.5	47.5	100.0
Total	99	100.0	100.0	

47.5% of the total respondents gave the score of 5 and 23.2% of the total respondents gave a score of 4 showing that managers believe in drawing the plans by involving employees in decision-making.

Statement-2: When drawing up plans, I prefer to invite plans from my people for my approval/support. Table 6.12 depicts the scoring of the above statement.

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Table-6.12

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	5	5.1	5.1	5.1
2	24	24.2	24.2	29.3
3	32	32.3	32.3	61.6
4	30	30.3	30.3	91.9
5	8	8.1	8.1	100.0
Total	99	100.0	100.0	

Sikh corporate managers do not prefer free rein style as 32.3% of the total respondents gave the score of 3 and 30.3% of the total respondents gave the score of 4 to the statement.

Statement-3: When drawing up plans, I prefer to jointly discuss and work out plans with those involved. Table 6.13 depicts the scoring of the above statement.

Table-6.13

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	6	6.1	6.1	6.1
2	12	12.1	12.1	18.2
3	34	34.3	34.3	52.5
4	23	23.2	23.2	75.8
5	24	24.2	24.2	100.0
Total	99	100.0	100.0	

Score of 3, 4 and 5 was given by 34.3%, 23.2% and 24.2% of the total respondents respectively depicting that most of the managers believed in the intelligence of the employees.

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Statement-4: When drawing up plans, I prefer to-work it all out myself, and impose my plans. Table 6.14depicts the scoring of the above statement.

Table-6.14

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	72	72.7	72.7	72.7
2	11	11.1	11.1	83.8
3	3	3.0	3.0	86.9
4	7	7.1	7.1	93.9
5	6	6.1	6.1	100.0
Total	99	100.0	100.0	

Corporate Sikh managers do not practice tight controls as 72.7% of the total Sikh corporate managers gave the lowest score to the statement.

Statement-5: When drawing up plans, I prefer to-do some thinking and have people come up with their plans within guidelines. Table 6.15 depicts the scoring of the above statement.

Table-6.15

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	10	10.1	10.1	10.1
2	40	40.4	40.4	50.5
3	19	19.2	19.2	69.7
4	16	16.2	16.2	85.9
5	14	14.1	14.1	100.0
Total	99	100.0	100.0	

The statement is not acceptable to most of the managers as 40.4 % of the total Sikh corporate managers gave the low score of 2 and 19.2% of the total managers gave the score of 3.

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Table 6.16 depicts the most preferred viewpoint of the corporate Sikh managers regarding drawing up the plans and table 6.17 depicts the least preferred viewpoint for the same.

Table-6.16

Most Preferred Viewpoint for Drawing up the Plans

Statement	Frequency	Percent	Valid Percent	Cumulative Percent
S-1	47	47.5	47.5	47.5
S-2	8	8.1	8.1	55.6
S-3	24	24.2	24.2	79.8
S-4	6	6.1	6.1	85.9
S-5	14	14.1	14.1	100
Total	99	100	100	

The most preferred viewpoint of the corporate Sikh managers can be represented diagrammatically as under:

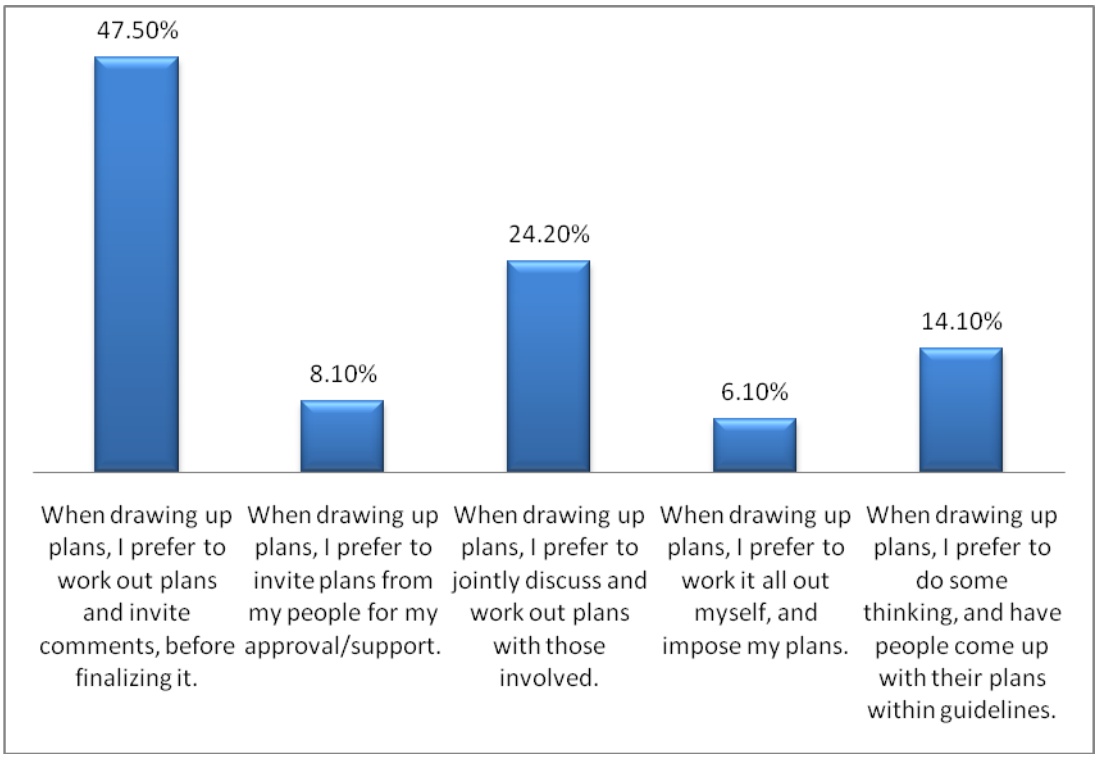
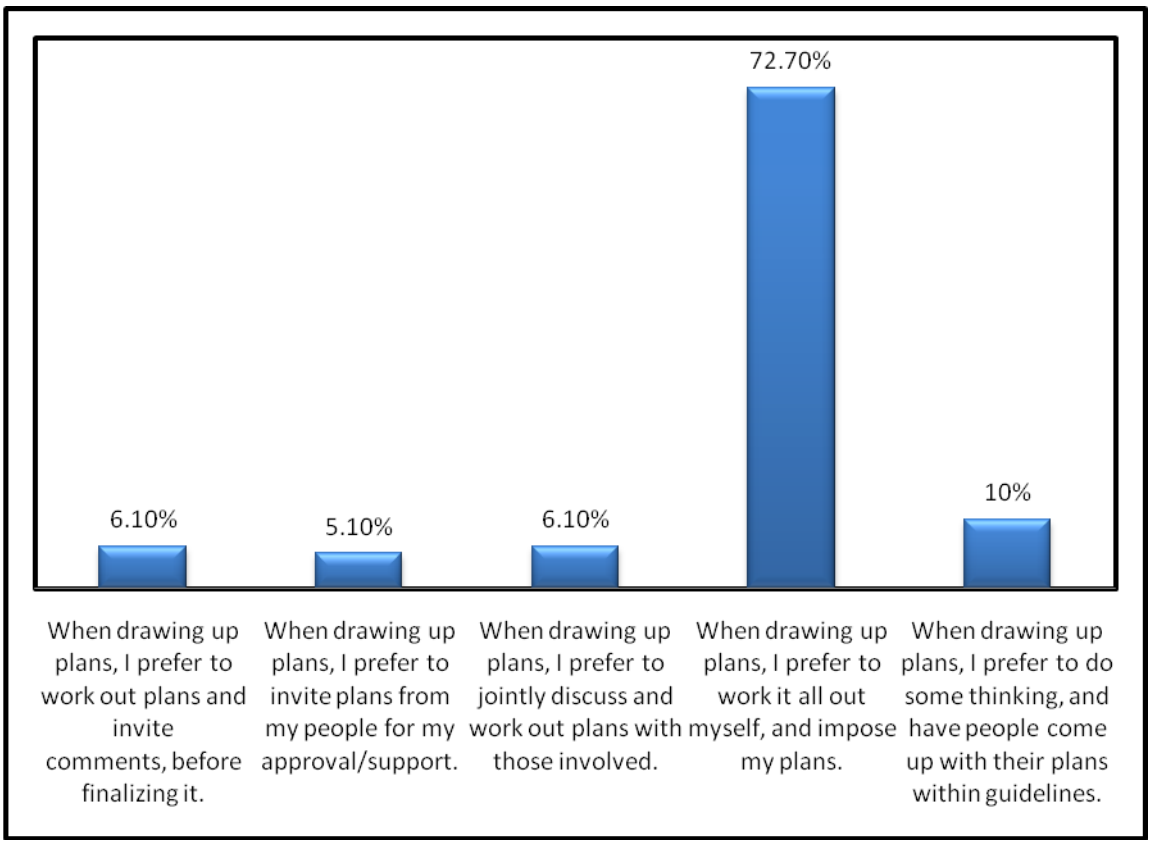

47.50%
8.10%
24.20%
6.10%
14.10%
When drawing up plans, I prefer to work out plans and invite comments, before finalizing it.
When drawing up plans, I prefer to invite plans from my people for my approval/support.
When drawing up plans, I prefer to jointly discuss and work out plans with those involved.
When drawing up plans, I prefer to work it all out myself, and impose my plans.
When drawing up plans, I prefer to do some thinking, and have people come up with their plans within guidelines.

Table-6.17

Least Preferred Viewpoint for Drawing up the Plans

Statement	Frequency	Percent	Valid Percent	Cumulative Percent
S-1	6	6.1	6.1	6.1
S-2	5	5.1	5.1	11.2
S-3	6	6.1	6.1	17.3
S-4	72	72.7	72.7	90
S-5	10	10	10	100
Total	99	100	100	

The least preferred viewpoint of the corporate Sikh managers can be represented diagrammatically as under:


72.70%
6.10%
5.10%
6.10%
10%
When drawing up plans, I prefer to work out plans and invite comments, before finalizing it.
When drawing up plans, I prefer to invite plans from my people for my approval/support.
When drawing up plans, I prefer to jointly discuss and work out plans with those involved.
When drawing up plans, I prefer to work it all out myself, and impose my plans.
When drawing up plans, I prefer to do some thinking, and have people come up with their plans within guidelines.

The corporate Sikh managers when drawing up plans prefer to-work out plans and invite comments, before finalizing it because it was preferred by 47.5 percent of the respondents. Working out all plans themselves and then imposing it on the people was the least preferred viewpoint where 72.3% of the

total respondents assigned it a score of 1. Sikh corporate managers are strongly against inflicting their plans on their employees and prefer to draw up plans after taking the view point of the staff.

6.3.3 Establishing and Enforcing Controls:

It is very important to exercise control in the organisations. The corporate Sikh managers were asked to rate five important parameters of establishing and enforcing controls in their organisations in the order of their priority. These have been analysed as under:

Statement-1: When I establish controls with people to monitor their performance, I prefer to ensure that they understand why they are necessary. Table 6.18 depicts the scoring of the above statement.

Table- 6.18

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	7	7.1	7.1	7.1
2	6	6.1	6.1	13.1
3	6	6.1	6.1	19.2
4	11	11.1	11.1	30.3
5	69	69.7	69.7	100.0
Total	99	100.0	100.0	

Managers practice proper communication with the employees and ensure that they understand their tasks as 69.7% of the total respondents gave the highest score to the statement.

Statement-2: When I establish controls with people to monitor their performance, I prefer to impose controls, without consulting them. Table 6.19 depicts the scoring of the above statement.

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Table- 6.19

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	59	59.6	59.6	59.6
2	10	10.1	10.1	69.7
3	10	10.1	10.1	79.8
4	13	13.1	13.1	92.9
5	7	7.1	7.1	100.0
Total	99	100.0	100.0	

59.6% of the total respondents gave the lowest score to the statement revealing that managers prefer to consult employees while imposing controls for analysing their performance.

Statement-3: When I establish controls with people to monitor their performance, I prefer to give them freedom to modify the controls. Table 6.20 depicts the scoring of the above statement.

Table- 6.20

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	12	12.1	12.1	12.1
2	32	32.3	32.3	44.4
3	33	33.3	33.3	77.8
4	20	20.2	20.2	98.0
5	2	2.0	2.0	100.0
Total	99	100.0	100.0	

Most of the managers avoid giving free hand to the employees as 33.3% of the total respondents assigned score of 3 and 32.3% of the total respondents assigned score of 2 to the statement.

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Statement-4: When I establish controls with people to monitor their performance, I prefer to let them come up with their own controls. Table 6.21 depicts the scoring of the above statement.

Table- 6.21

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	12	12.1	12.1	12.1
2	40	40.4	40.4	52.5
3	29	29.3	29.3	81.8
4	8	8.1	8.1	89.9
5	10	10.1	10.1	100.0
Total	99	100.0	100.0	

40.4% of the total respondents gave the score of 2 to the statement depicting that managers opted for forming their own control methods.

Statement-5: When I establish controls with people to monitor their performance, I prefer to jointly decide on necessary controls. Table 6.22 depicts the scoring of the above statement.

Table- 6.22

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	9	9.1	9.1	9.1
2	11	11.1	11.1	20.2
3	21	21.2	21.2	41.4
4	47	47.5	47.5	88.9
5	11	11.1	11.1	100.0
Total	99	100.0	100.0	

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47.5% of the total respondents gave the score of 4 to the statement showing that preference is given to the opinion of the employees regarding the selection of control techniques.

Table 6.23 depicts the most preferred viewpoint regarding establishing enforcing controls in the organisation whereas table 6.24 depicts the least preferred statement under this head.

Table-6.23

Most Preferred Viewpoint for Establishing & Enforcing Controls

Statement	Frequency	Percent	Valid Percent	Cumulative Percent
S-1	69	69.7	69.7	69.7
S-2	7	7.1	7.1	76.8
S-3	2	2	2	78.8
S-4	10	10.1	10.1	88.9
S-5	11	11.1	11.1	100
Total	99	100	100	

The most preferred viewpoint of the corporate Sikh managers can be represented diagrammatically as under:

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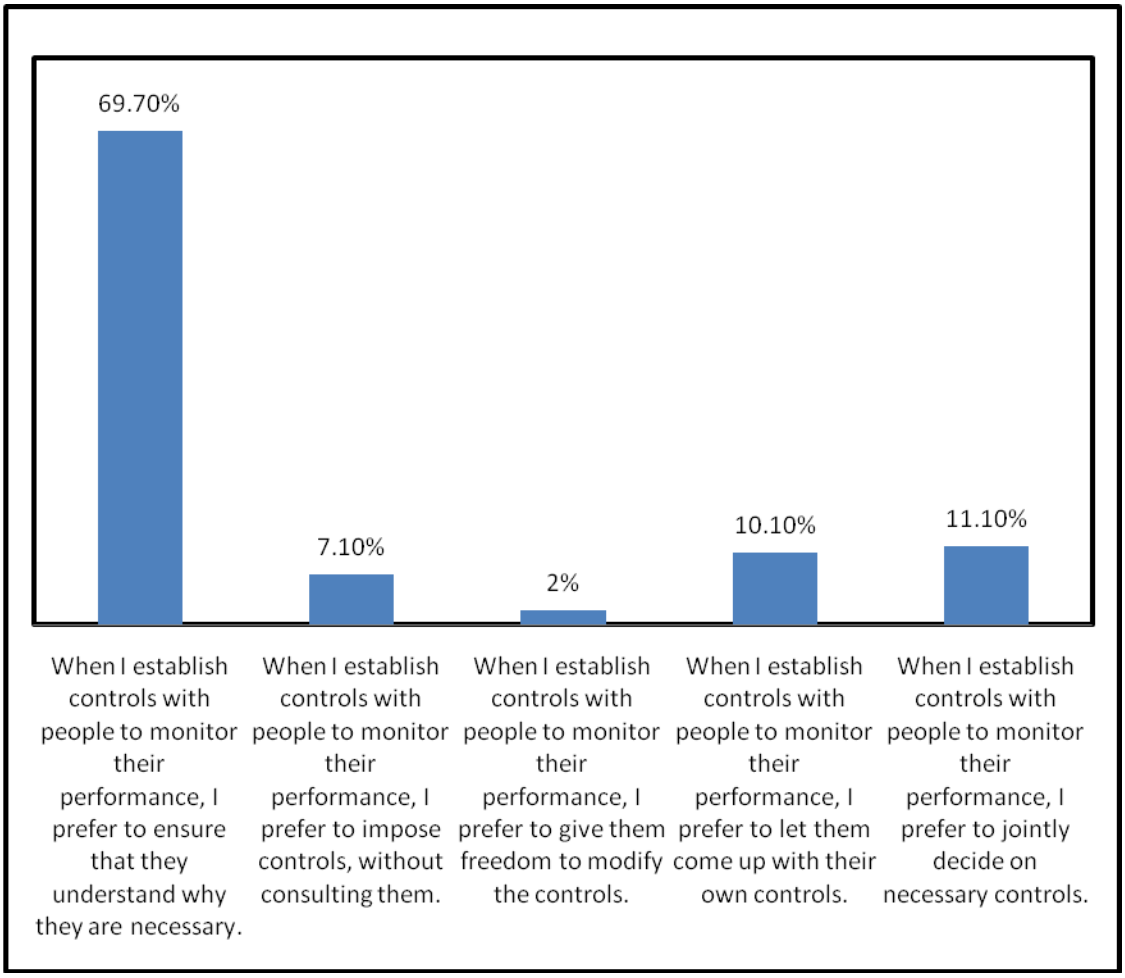
69.70%
7.10%
2%
10.10%
11.10%
When I establish controls with people to monitor their performance, I prefer to ensure that they understand why they are necessary.
When I establish controls with people to monitor their performance, I prefer to impose controls, without consulting them.
When I establish controls with people to monitor their performance, I prefer to give them freedom to modify the controls.
When I establish controls with people to monitor their performance, I prefer to let them come up with their own controls.
When I establish controls with people to monitor their performance, I prefer to jointly decide on necessary controls.

Table-6.24

Least Preferred Viewpoint for Establishing & Enforcing Controls

Statement	Frequency	Percent	Valid Percent	Cumulative Percent
S-1	7	7.1	7.1	7.1
S-2	59	59.6	59.6	66.7
S-3	12	12.1	12.1	78.8
S-4	12	12.1	12.1	90.9
S-5	9	9.1	9.1	100
Total	99	100	100	

The least preferred viewpoint of the corporate Sikh managers can be represented diagrammatically as under:

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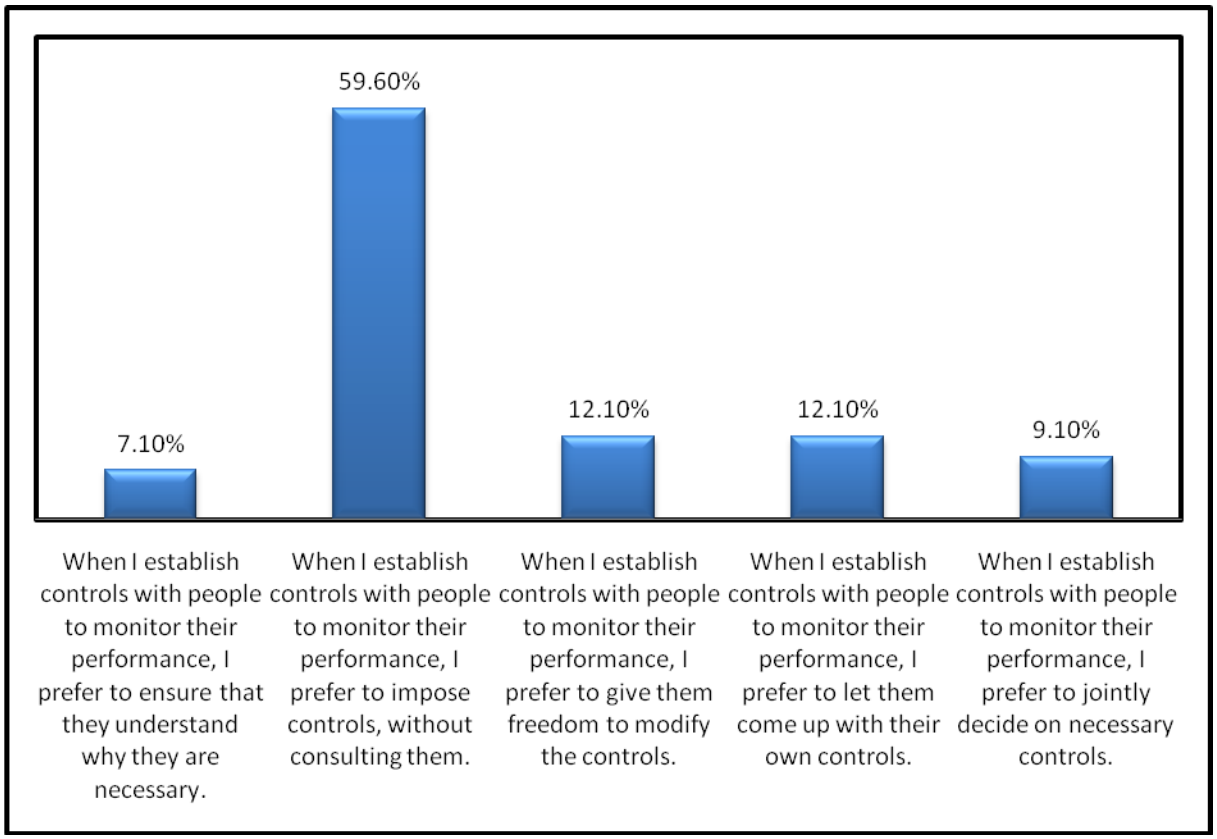
59.60%
7.10%
12.10%
12.10%
9.10%
When I establish controls with people to monitor their performance, I prefer to ensure that they understand why they are necessary.
When I establish controls with people to monitor their performance, I prefer to impose controls, without consulting them.
When I establish controls with people to monitor their performance, I prefer to give them freedom to modify the controls.
When I establish controls with people to monitor their performance, I prefer to let them come up with their own controls.
When I establish controls with people to monitor their performance, I prefer to jointly decide on necessary controls.

69.7% of the total respondents believe that when they establish controls with people to monitor their performance; they prefer to ensure that they understand why they are necessary where as 59.6% of the total respondents feel that when they establish controls with people to monitor their performance; they prefer to impose controls, without consulting them. This shows that Sikh corporate managers ensure that staff has complete understanding of the tasks they are to perform before they get on the job and thereby ensuring adherence to the goals. Most of the managers deter from imposing controls without consulting with the staff.

6.3.4 Motivating People:

Motivation is the process of inspiring the employees in an organisation to get the best out of them and make them achieve the highest possible level of efficiency. On the part of the management, it is a package of incentives for creating an environment in the organisation and a feeling in the minds of the employees conducive to work and efficiency. As a result, the employees develop a strong urge to perform to the best of their capacities. This leads to a unique work culture in the organisation, enabling it to meet the marketing competition

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challenges and excel. The respondents were asked to give their opinion in the order of their preference to the given statements regarding motivation. These statements have been analysed as under:

Statement-1: I prefer to motivate people by telling them what to do and ensuring they do it. Table 6.25 depicts the scoring of the above statement.

Table- 6.25

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	47	47.5	47.5	47.5
2	11	11.1	11.1	58.6
3	9	9.1	9.1	67.7
4	21	21.2	21.2	88.9
5	11	11.1	11.1	100.0
Total	99	100.0	100.0	

47.5% respondents scored the statement as lowest thereby indicating that giving stringent directions to the employees is not very motivating.

Statement-2 I prefer to motivate people by providing guidance and support to them as needed. Table 6.26 depicts the scoring of the above statement.

Table- 6.26

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	4	4.0	4.0	4.0
2	31	31.3	31.3	35.4
3	17	17.2	17.2	52.5
4	19	19.2	19.2	71.7
5	28	28.3	28.3	100.0
Total	99	100.0	100.0	

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31.3% respondents gave a score of 2 indicating disagreement to the statement whereas 28.3% respondents scored the statement as the highest depicting that proving mentorship to employees brings in positive results.

Statement-3: I prefer to motivate people by sharing what is to be done, and inviting their feedback. Table 6.27 depicts the scoring of the above statement.

Table- 6.27

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	3	3.0	3.0	3.0
2	14	14.1	14.1	17.2
3	23	23.2	23.2	40.4
4	38	38.4	38.4	78.8
5	21	21.2	21.2	100.0
Total	99	100.0	100.0	

The statement was scored 4 by 38.4% respondents, scored 3 by 23.2% respondents and scored 5 by 21.2% respondents depicting that managers do believe that interacting with employees regarding their performance enhances their motivation level.

Statement-4: I prefer to motivate people by offering my support and leaving it to them as how they can get best results. Table 6.28 depicts the scoring of the above statement.

Table- 6.28

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	22	22.2	22.2	22.2
2	20	20.2	20.2	42.4
3	15	15.2	15.2	57.6
4	14	14.1	14.1	71.7
5	28	28.3	28.3	100.0
Total	99	100.0	100.0	

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Corporate managers are of diverse view on the statement 28.3% respondents giving it a score of 5 and 22.2% respondents giving it a score of 1. This statement did not bring a clear cut result.

Statement-5: I prefer to motivate people by making joint decisions with all involved. Table 6.29 depicts the scoring of the above statement.

Table 6.29

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	23	23.2	23.2	23.2
2	23	23.2	23.2	46.5
3	36	36.4	36.4	82.8
4	6	6.1	6.1	88.9
5	11	11.1	11.1	100.0
Total				

Sikh managers gave low ranking to motivation through joint decision-making as 36.4% respondents gave score 3, 23.2% respondents gave score 2 and 23.2% gave the score of 1.

Table 6.30 depicts the most preferred viewpoint of the corporate Sikh managers about the motivation of the subordinates. Table 6.31 depicts the least preferred under the same head.

Table 6.30

Most Preferred Viewpoint Regarding Motivation

Statement	Frequency	Percent	Valid Percent	Cumulative Percent
S-1	11	11.1	11.1	11.1
S-2	28	28.3	28.3	39.4
S-3	21	21.2	21.2	60.6
S-4	28	28.3	28.3	88.9
S-5	11	11.1	11.1	100
Total	99	100	100	

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The most preferred viewpoint regarding motivation can be represented diagrammatically as under:

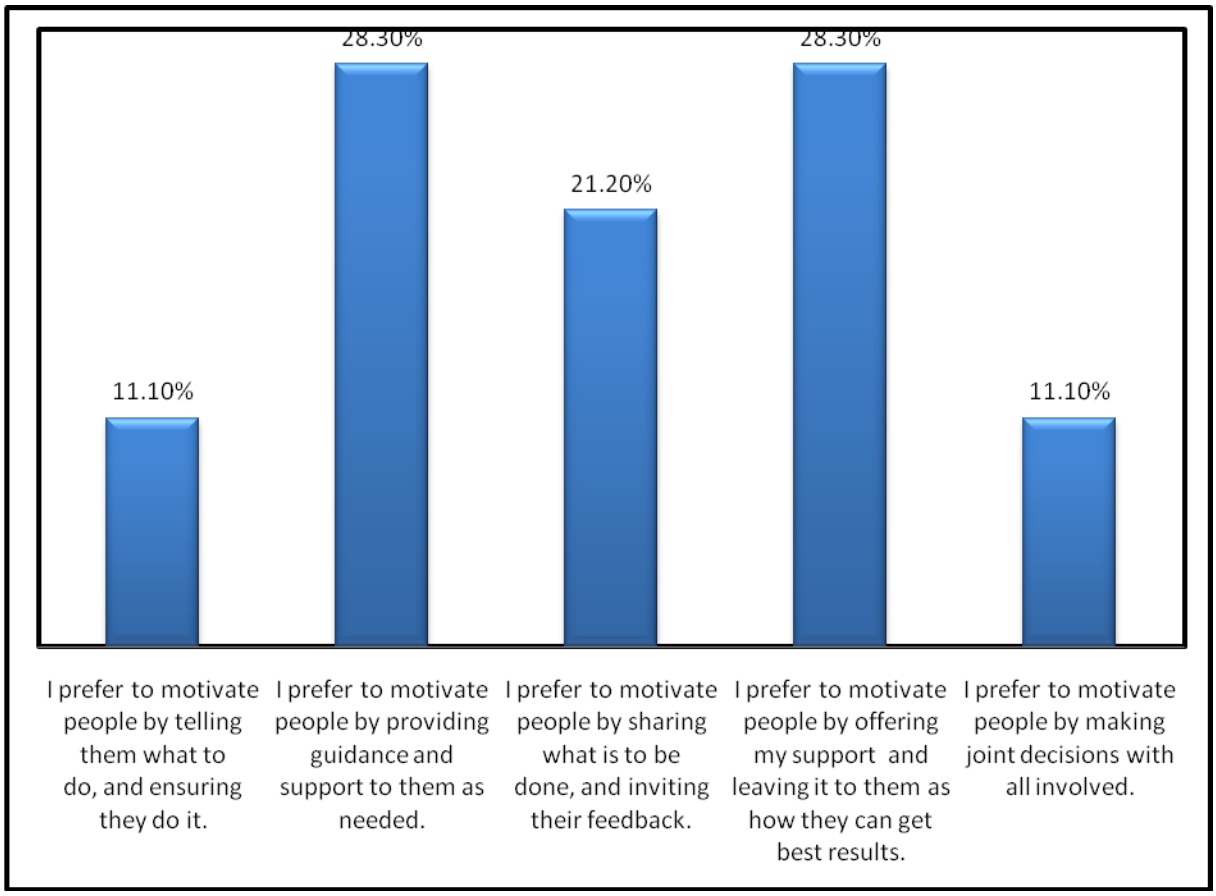
28.30%
28.30%
21.20%
11.10%
11.10%
I prefer to motivate people by telling them what to do, and ensuring they do it.
I prefer to motivate people by providing guidance and support to them as needed.
I prefer to motivate people by sharing what is to be done, and inviting their feedback.
I prefer to motivate people by offering my support and leaving it to them as how they can get best results.
I prefer to motivate people by making joint decisions with all involved.

Table 6.31

Least Preferred Viewpoint Regarding Motivation

Statement	Frequency	Percent	Valid Percent	Cumulative Percent
S-1	47	47.5	47.5	47.5
S-2	4	4.1	4.1	51.6
S-3	3	3	3	54.6
S-4	22	22.2	22.2	76.8
S-5	23	23.2	23.2	100
Total	99	100	100	

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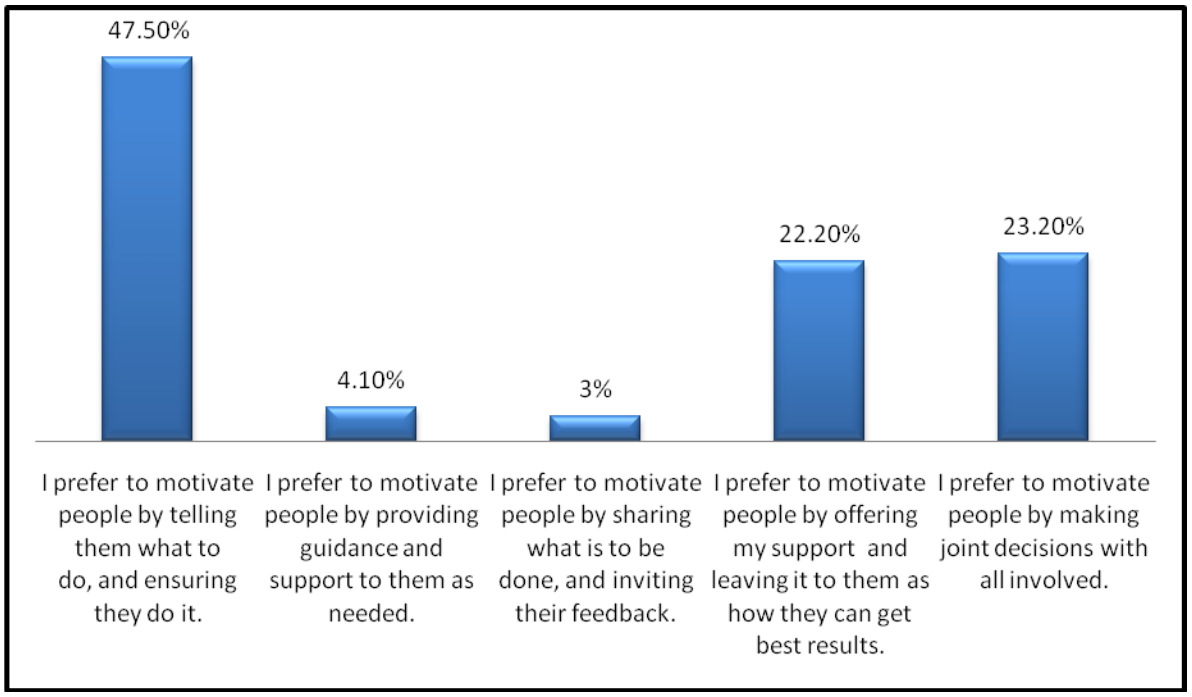
The least preferred viewpoint regarding motivation can be represented diagrammatically as under:


47.50%
4.10%
3%
22.20%
23.20%
I prefer to motivate people by telling them what to do, and ensuring they do it.
I prefer to motivate people by providing guidance and support to them as needed.
I prefer to motivate people by sharing what is to be done, and inviting their feedback.
I prefer to motivate people by offering my support and leaving it to them as how they can get best results.
I prefer to motivate people by making joint decisions with all involved.

No clear cut preference was noticed thus the total respondents were taken who had assigned the score of 4 and 5. 47.5 % of the respondents preferred to motivate people by sharing what is to be done and inviting their feedback. Least preferred style of motivating comes out to be telling people what to do and ensuring they do it.

6.3.5 Assessing Results:

The assessment of the results is the process to evaluate the final outcome. The corporate managers were asked to give their opinion regarding their assessment pattern. The statements have been analysed as under to know their specific viewpoint:

Statement-1: In assessing results with my people, I will usually jointly analyze results and what they could mean. The scoring of this statement is shown in the table 6.32.

Table- 6.32

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	18	18.2	18.2	18.2
2	16	16.2	16.2	34.3
3	13	13.1	13.1	47.5
4	10	10.1	10.1	57.6
5	42	42.4	42.4	100.0
Total	99	100.0	100.0	

Joint analysis of performances is preferred by the managers as 42.4% of the total respondents gave the score of 5. Whereas 18% and 16% of the total respondents gave a low score of 1 and 2 respectively depicting that they do not favour joint analysis of performances of the subordinates.

Statement-2: In assessing results with my people, I will usually get people to draw their own conclusions, using certain criteria. The scoring of this statement is shown in the table 6.33.

Table 6.33

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	34	34.3	34.3	34.3
2	45	45.5	45.5	79.8
3	9	9.1	9.1	88.9
4	4	4.0	4.0	92.9
5	7	7.1	7.1	100.0
Total	99	100.0	100.0	

Freedom of control is not favoured by the managers because 45.5% of the total respondents gave the score of 2 and 34.3% of the total respondents gave the score of 1 to it.

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Statement-3: In assessing results with my people, I will usually ask how I can help/support them address their problems and challenges. The scoring of this statement is shown in the table 6.34.

Table 6.34

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	8	8.1	8.1	8.1
2	12	12.1	12.1	20.2
3	24	24.2	24.2	44.4
4	32	32.3	32.3	76.8
5	23	23.2	23.2	100.0
Total	99	100.0	100.0	

Most of the Sikh managers play supportive role in dealing with problems and challenges of the employees as 32.2% of the total respondents scored the statement as 4, 24.2% as 3 and 23.2% as 5.

Statement-4: In assessing results with my people, I will usually share my own conclusions and invite comments from them. The scoring of this statement is shown in the table 6.35.

Table 6.35

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	8	8.1	8.1	8.1
2	13	13.1	13.1	22.2
3	35	35.4	35.4	57.6
4	29	29.3	29.3	86.9
5	14	14.1	14.1	100.0
Total	99	100.0	100.0	

35.4% of the total respondents scored the statement as 3 and 29.3% of the total respondents scored it as 4 showing neither strong adoption nor strong rejection of the view of sharing of conclusions with the employees.

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Statement-5: In assessing results with my people, I will usually tell people where they are getting wrong and how to get it right. The scoring of this statement is shown in the table 6.36.

Table 6.36

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	31	31.3	31.3	31.3
2	13	13.1	13.1	44.4
3	17	17.2	17.2	61.6
4	25	25.3	25.3	86.9
5	13	13.1	13.1	100.0
Total	99	100.0	100.0	

31.3% of the total Sikh corporate managers scored the statement as 1 giving it low preference for practice of autocratic control techniques whereas 25.3% managers gave the score of 4 thereby favouring the dictating of employees.

Table 6.37 depicts the most preferred viewpoint concerning assessment of results and table 6.38 depicts the least preferred under this head.

Table 6.37
Most Preferred Viewpoint Regarding Assessment of Results

Statement	Frequency	Percent	Valid Percent	Cumulative Percent
S-1	11	11.1	11.1	11.1
S-2	28	28.3	28.3	39.4
S-3	21	21.2	21.2	60.6
S-4	28	28.3	28.3	88.9
S-5	11	11.1	11.1	100
Total	99	100	100	

The most preferred viewpoint of the corporate Sikh managers can be represented diagrammatically as under:

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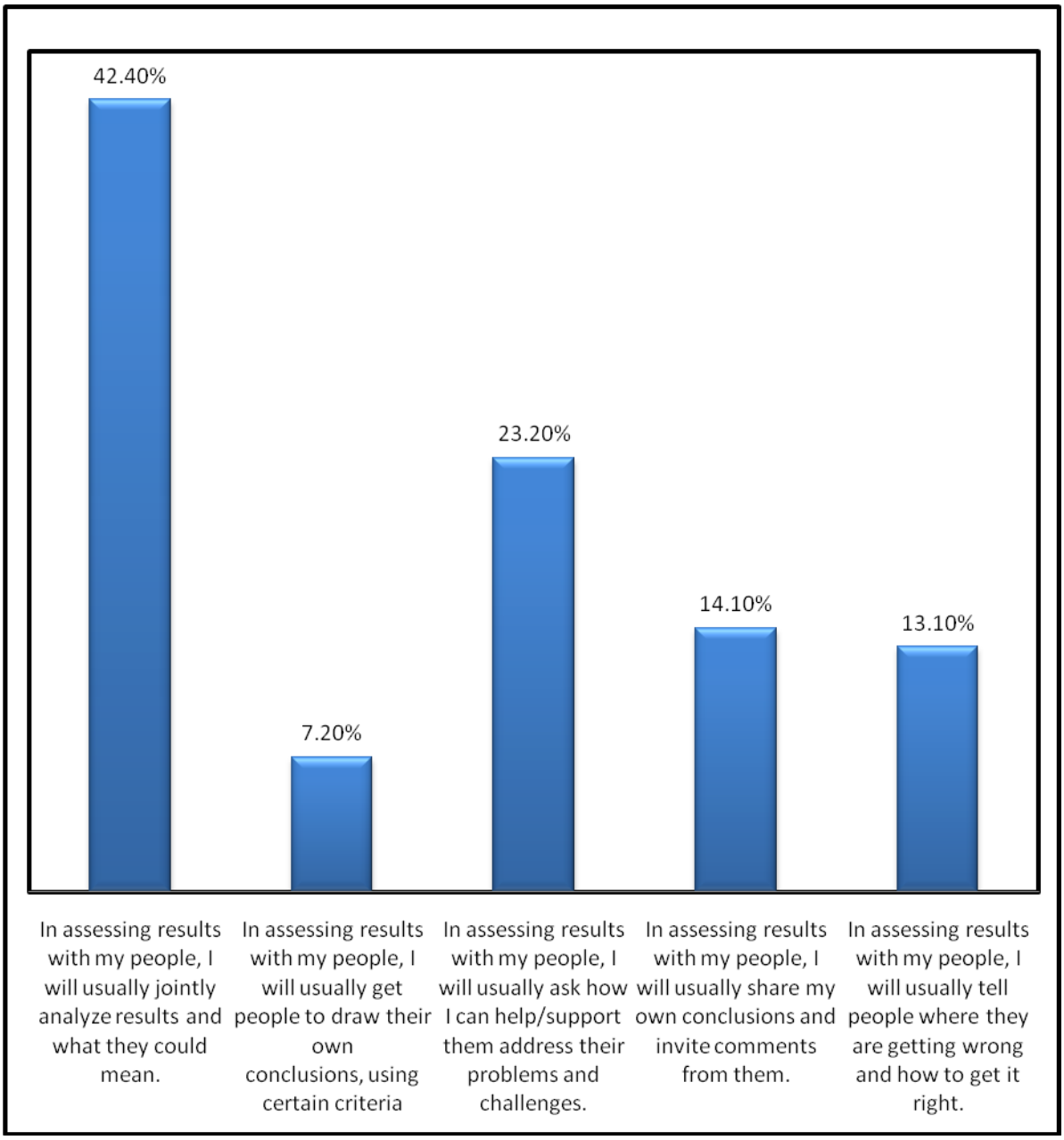
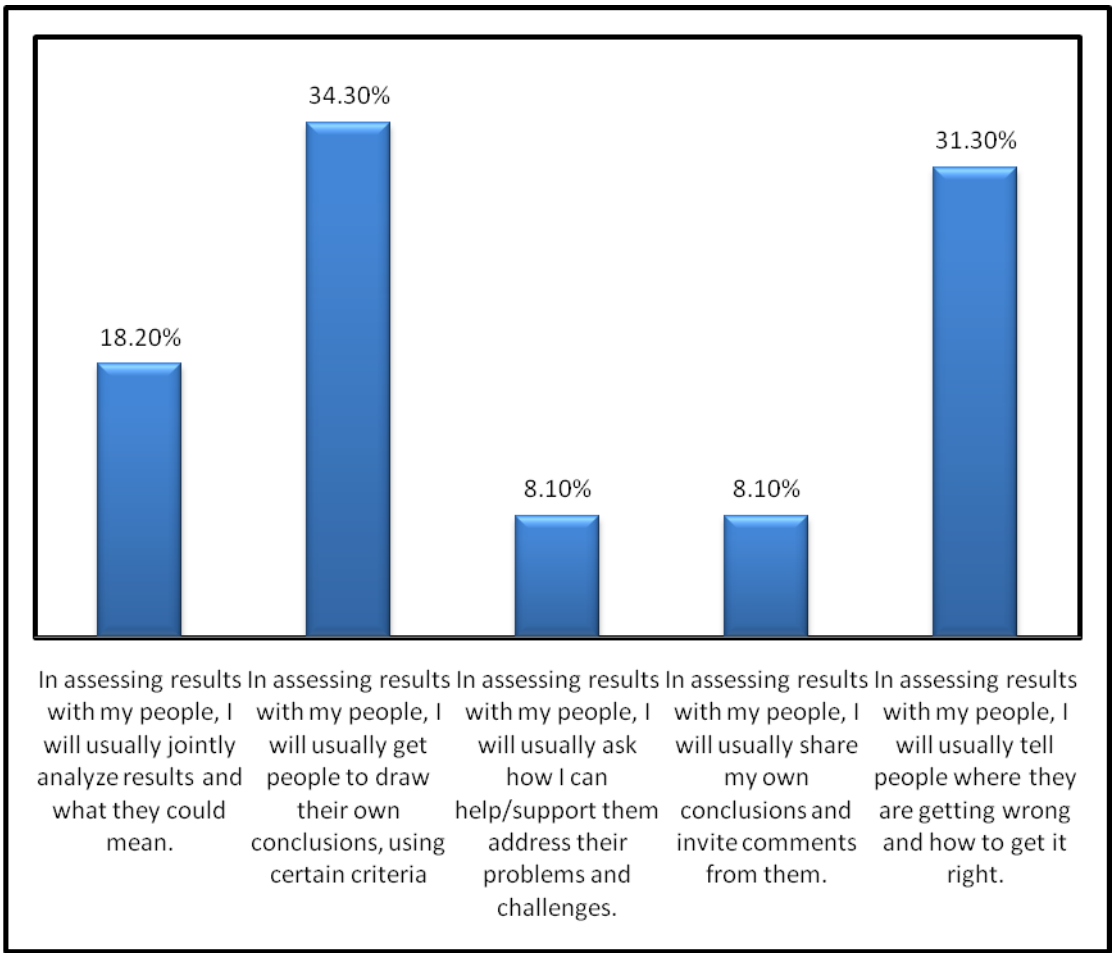

42.40%
7.20%
23.20%
14.10%
13.10%
In assessing results with my people, I will usually jointly analyze results and what they could mean.
In assessing results with my people, I will usually get people to draw their own conclusions, using certain criteria
In assessing results with my people, I will usually ask how I can help/support them address their problems and challenges.
In assessing results with my people, I will usually share my own conclusions and invite comments from them.
In assessing results with my people, I will usually tell people where they are getting wrong and how to get it right.

Table 6.38
Least Preferred Viewpoint Regarding Assessment of Results

Statement	Frequency	Percent	Valid Percent	Cumulative Percent
S-1	11	11.1	11.1	11.1
S-2	28	28.3	28.3	39.4
S-3	21	21.2	21.2	60.6
S-4	28	28.3	28.3	88.9
S-5	11	11.1	11.1	100
Total	99	100	100	


34.30%
31.30%
18.20%
8.10%
8.10%
In assessing results with my people, I will usually jointly analyze results and what they could mean.
In assessing results with my people, I will usually get people to draw their own conclusions, using certain criteria
In assessing results with my people, I will usually ask how I can help/support them address their problems and challenges.
In assessing results with my people, I will usually share my own conclusions and invite comments from them.
In assessing results with my people, I will usually tell people where they are getting wrong and how to get it right.

42.4% managers agree with the statement that in assessing results with their people, they will usually jointly analyze results and what they could mean, as they scored it 5. 34.3% managers disagree with the statement and they say that in assessing results with their people, they will usually get people to draw their own conclusions, using certain criteria, as they scored it as 1.

The corporate Sikh managers thus, clearly opt for joint analysis of performances instead of leaving it on the employees to judge for themselves.

6.3.6 Structuring of the Work:

It is very important to put the right people at the right place in order to get the desired results and create satisfied and satisfactory work force. The structuring of work may be centralised or decentralised and the degree of delegation is also specified at the same time. The corporate Sikh managers were asked to comment upon their structuring style in the order of priority and the same has been analysed as under:

Statement-1: I like to structure work situations in the following way- a tightly structured operation with people following the rules. Table 6.39 shows the scoring of the above statement.

Table 6.39

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	42	42.4	42.4	42.4
2	19	19.2	19.2	61.6
3	13	13.1	13.1	74.7
4	19	19.2	19.2	93.9
5	6	6.1	6.1	100.0
Total	99	100.0	100.0	

42.4% of the total respondents gave the score of 1 to the statement thereby depicting that they do not believe in use of rigidly structured operations with subordinates strictly adhering to the rules and regulations.

Statement-2: I like to structure work situations in the following way - a formalized and functional operation in which I make the decisions. Table 6.40 depicts the scoring of the above statement.

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Table 6.40

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	7	7.1	7.1	7.1
2	46	46.5	46.5	53.5
3	24	24.2	24.2	77.8
4	19	19.2	19.2	97.0
5	3	3.0	3.0	100.0
Total	99	100.0	100.0	

The score of 2 and 3 was assigned by 46.5% and 24.2% of the total respondents respectively to the statement. The response indicates that managers do not structure work situations by retaining decision-making within their preview but prefer participative decision-making.

Statement-3: I like to structure work situations in the following way- a team environment in which I can play the role of a leader to my people. Table 6.41 depicts the scoring of the above statement.

Table 6.41

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	9	9.1	9.1	9.1
2	3	3.0	3.0	12.1
3	11	11.1	11.1	23.2
4	10	10.1	10.1	33.3
5	66	66.7	66.7	100.0
Total	99	100.0	100.0	

Sikh managers practice democratic style of work management as 66.7% respondents gave score of 5 to the statement.

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Statement-4 I like to structure work situations in the following way - a flexible and informal operation where people are left to do their jobs, but with controls in place. Table 6.42 depicts the scoring of the above statement.

Table 6.42

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	14	14.1	14.1	14.1
2	10	10.1	10.1	24.2
3	20	20.2	20.2	44.4
4	40	40.4	40.4	84.8
5	15	15.2	15.2	100.0
Total	99	100.0	100.0	

Freedom with control style was scored 5 by only 15.2% of the total respondents whereas 40.4% of the total respondents preferred it by assigning it a score of 4 and 20.2% respondents gave a score of 3.

Statement-5: I like to structure work situations in the following way - a less structured operation where all are involved in what they do and how they do it. Table 6.43 depicts the scoring of the above statement.

Table 6.43

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	27	27.3	27.3	27.3
2	21	21.2	21.2	48.5
3	31	31.3	31.3	79.8
4	11	11.1	11.1	90.9
5	9	9.1	9.1	100.0
Total	99	100.0	100.0	

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Complete empowerment of employees is not highly favoured by the managers as 31.3% respondents gave a score of 3, 21.2% gave a score of 2 and 27.3% respondents gave a score of 1 to the statement.

Table 6.44 depicts the most preferred style of structuring the work by corporate Sikh managers whereas table 6.45 depicts the least preferred style under this head.

Table 6.44
Most Preferred Style of Structuring the Work

Statement	Frequency	Percent	Valid Percent	Cumulative Percent
S-1	6	6.1	6.1	6.1
S-2	3	3	3	9.1
S-3	66	66.7	66.7	75.8
S-4	15	15.1	15.1	90.9
S-5	9	9.1	9.1	100
Total	99	100	100	

The most preferred style of structuring the work by corporate Sikh managers can be represented diagrammatically as under:

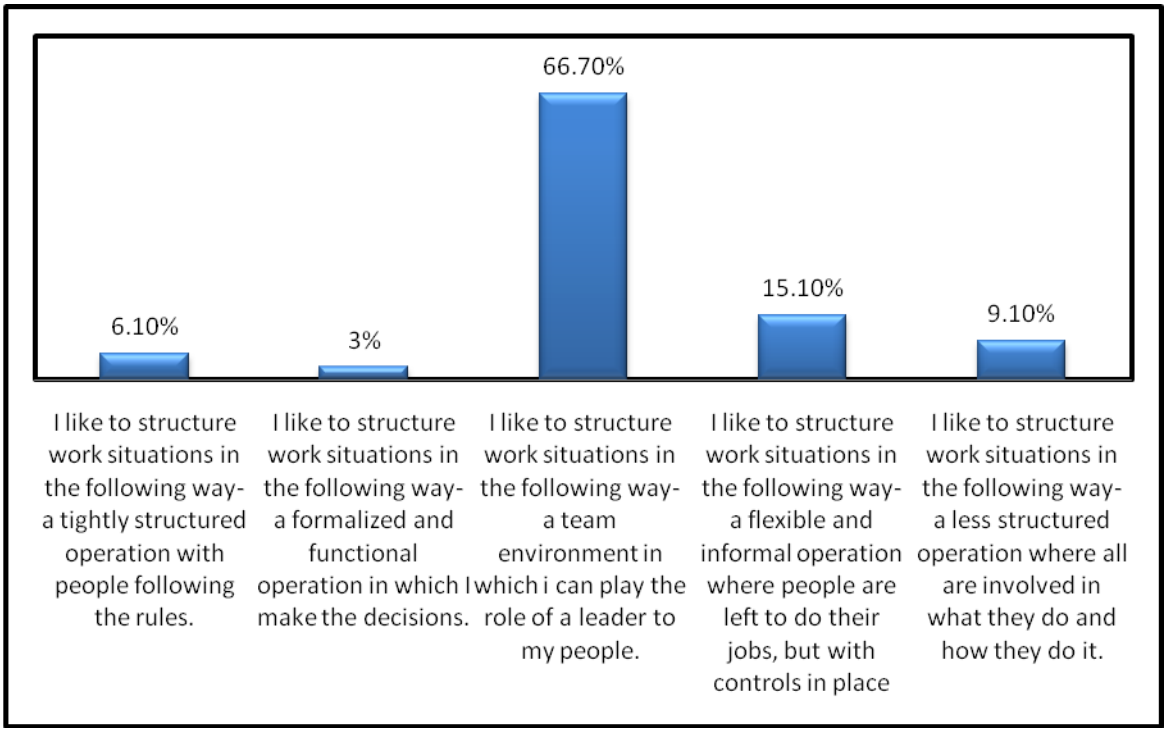
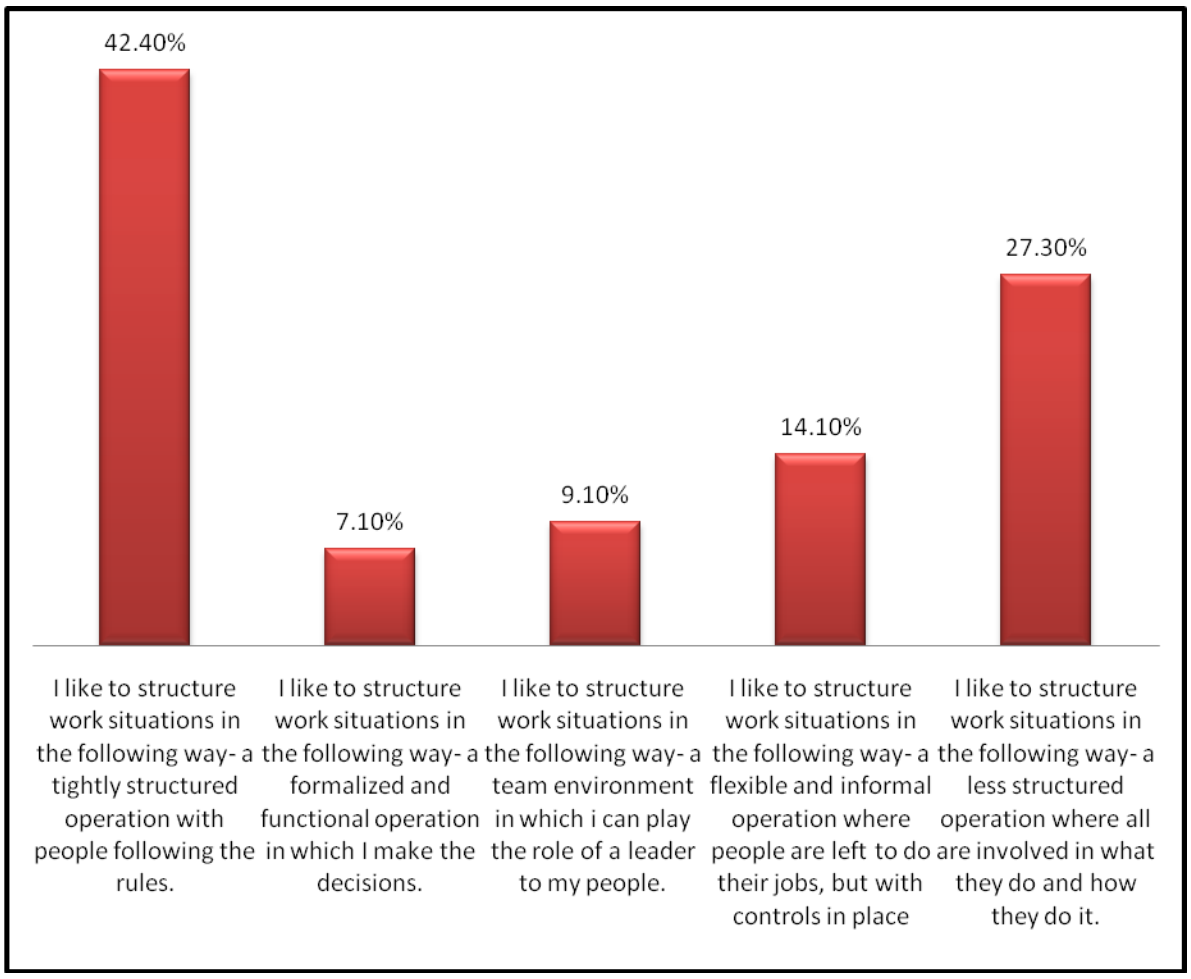

66.70%
6.10%
3%
15.10%
9.10%
I like to structure work situations in the following way- a tightly structured operation with people following the rules.
I like to structure work situations in the following way- a formalized and functional operation in which I make the decisions.
I like to structure work situations in the following way- a team environment in which i can play the role of a leader to my people.
I like to structure work situations in the following way- a flexible and informal operation where people are left to do their jobs, but with controls in place
I like to structure work situations in the following way- a less structured operation where all are involved in what they do and how they do it.

Table 6.45
Least Preferred Style of Structuring the Work

Statement	Frequency	Percent	Valid Percent	Cumulative Percent
S-1	42	42.4	42.4	42.4
S-2	7	7.1	7.1	49.5
S-3	9	9.1	9.1	58.6
S-4	14	14.1	14.1	72.7
S-5	27	27.3	27.3	100
Total	99	100	100	

The least preferred style of structuring the work by the corporate Sikh managers can be represented diagrammatically as under:


42.40%
7.10%
9.10%
14.10%
27.30%
I like to structure work situations in the following way- a tightly structured operation with people following the rules.
I like to structure work situations in the following way- a formalized and functional operation in which I make the decisions.
I like to structure work situations in the following way- a team environment in which i can play the role of a leader to my people.
I like to structure work situations in the following way- a flexible and informal operation where people are left to do their jobs, but with controls in place
I like to structure work situations in the following way- a less structured operation where all are involved in what they do and how they do it.

66.7% managers scored the statement as 5 by stating that they like to structure work situations in a team environment in which they can play the role of a leader to their people and . While 42.4% managers scored the statement as 1 and opined that they like to structure work situations in t a tightly structured operation with people following the rules. Sikh corporate managers prefer to structure work in a team environment instead of imposing them on the staff.

6.3.7 Getting the Results:

It is the end result which matters in the organisation but it is very important how those results can be got from the employees. The corporate Sikh managers were asked to rate their method of getting the work done in the order of their priority. These priorities have been analysed as under:

Statement-1: I feel the best way to get results from people is to train and develop them to achieve results on their own. Table 6.46 illustrates the scoring of the above statement.

Table 6.46

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	4	4.0	4.0	4.0
2	10	10.1	10.1	14.1
3	11	11.1	11.1	25.3
4	39	39.4	39.4	64.6
5	35	35.4	35.4	100.0
Total	99	100.0	100.0	

Sikh managers believe that good results can be achieved if employees are given proper training and guidance since 39.4% of the total respondents gave the score of 4 and 35.4% respondents gave the score of 5 to the statement.

Statement-2: I feel the best way to get results from people is to consistently push them to get results. Table 6.47 shows the scoring of the above statement.

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Table 6.47

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	32	32.3	32.3	32.3
2	22	22.2	22.2	54.5
3	28	28.3	28.3	82.8
4	8	8.1	8.1	90.9
5	9	9.1	9.1	100.0
Total	99	100.0	100.0	

Strict adherence and harsh controls are not favoured by the managers as 32.3% respondents assigned the score of 1, 22.2% respondents assigned the score of 2 and 28.35 assigned the score of 3 to the statement.

Statement-3: I feel the best way to get results from people is to actively develop their capabilities through guidance and support. Table 6.48 illustrates the scoring of the above statement.

Table 6.48

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	6	6.1	6.1	6.1
2	6	6.1	6.1	12.1
3	16	16.2	16.2	28.3
4	27	27.3	27.3	55.6
5	44	44.4	44.4	100.0
Total	99	100.0	100.0	

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44.4% of the total respondents gave the score of 5 and 27.3% gave the score of 4 to the statement showing that managers believe in being mentors to their employees to get good results.

Statement-4: I feel the best way to get results from people is to decide with them what is to be done. Table 6.49 illustrates the scoring of the above statement.

Table 6.49

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	38	38.4	38.4	38.4
2	28	28.3	28.3	66.7
3	18	18.2	18.2	84.8
4	10	10.1	10.1	94.9
5	5	5.1	5.1	100.0
Total	99	100.0	100.0	

Complete trust is not laid in the employees by the Sikh corporate managers as 38.4% respondents scored the statement as 1 and 28.3% scored it 2.

Statement-5: I feel the best way to get results from people is to explain what is to be done and get their commitment to it. Table 6.50 depicts the scoring of the above statement.

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Table 6.50

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	19	19.2	19.2	19.2
2	33	33.3	33.3	52.5
3	27	27.3	27.3	79.8
4	14	14.1	14.1	93.9
5	6	6.1	6.1	100.0
Total	99	100.0	100.0	

33.3% of the total respondents gave a low score of 2 and 27.3% of the total respondents scored the statement as 3 showing that Sikh corporate managers believe that dictating employees cannot get the desired results.

Table 6.51 depicts the most preferred method of corporate Sikh managers for getting the results from the subordinates and table 6.52 depicts the least preferred method under this head.

Table 6.51
Most Preferred Method of Getting the Results

Statement	Frequency	Percent	Valid Percent	Cumulative Percent
S-1	35	35.4	35.4	35.4
S-2	9	9.1	9.1	44.5
S-3	44	44.4	44.4	88.9
S-4	5	5	5	93.9
S-5	6	6.1	6.1	100
Total	99	100	100	

The most preferred method of getting the results by the corporate Sikh managers can be represented diagrammatically as under:

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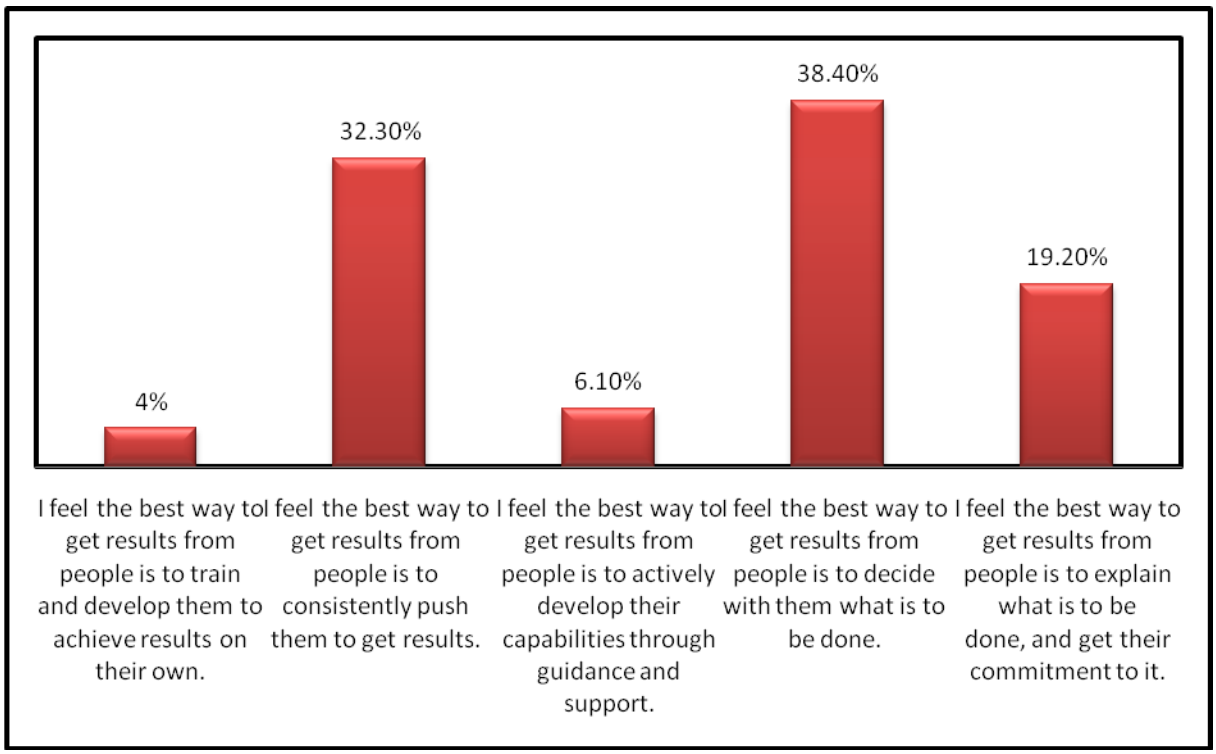
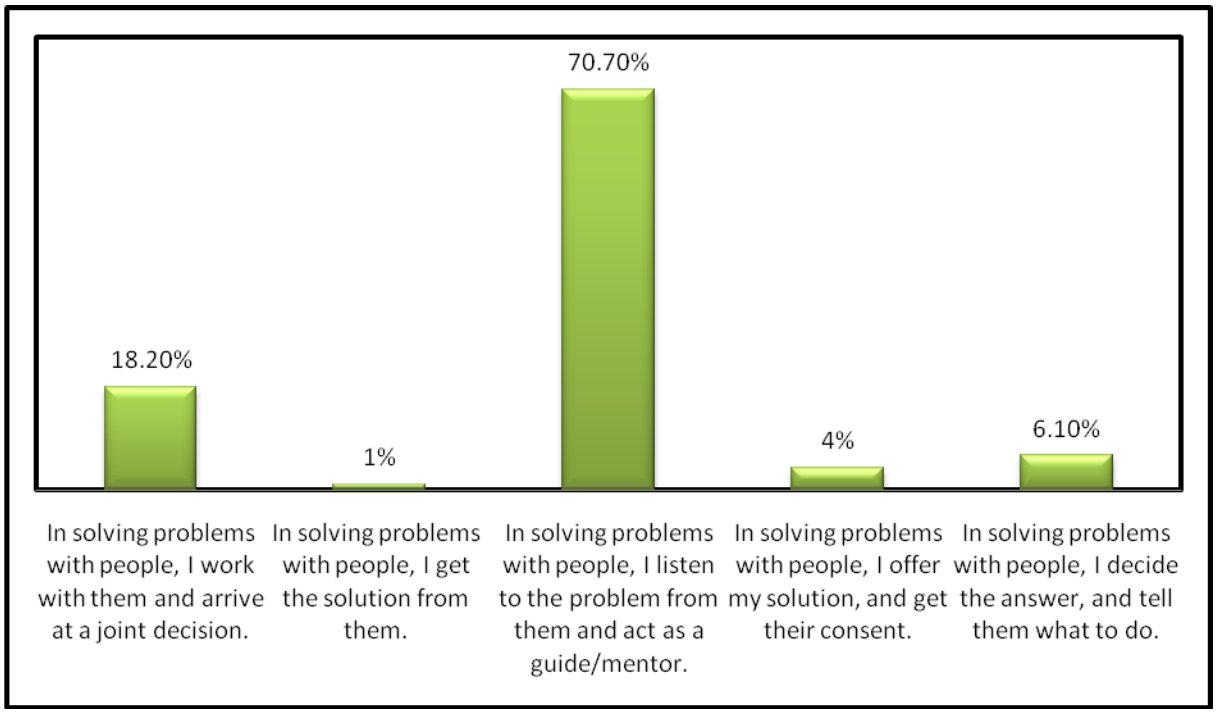

38.40%
32.30%
19.20%
6.10%
4%
I feel the best way to get results from people is to train and develop them to achieve results on their own.
I feel the best way to get results from people is to consistently push them to get results.
I feel the best way to get results from people is to actively develop their capabilities through guidance and support.
I feel the best way to get results from people is to decide with them what is to be done.
I feel the best way to get results from people is to explain what is to be done, and get their commitment to it.

Table 6.52
Least Preferred Method of Getting the Results

Statement	Frequency	Percent	Valid Percent	Cumulative Percent
S-1	35	35.4	35.4	35.4
S-2	9	9.1	9.1	44.5
S-3	44	44.4	44.4	88.9
S-4	5	5	5	93.9
S-5	6	6.1	6.1	100
Total	99	100	100	

The least preferred method of getting the results by the corporate Sikh managers can be represented diagrammatically as under:


70.70%
18.20%
1%
4%
6.10%
In solving problems with people, I work with them and arrive at a joint decision.
In solving problems with people, I get the solution from them.
In solving problems with people, I listen to the problem from them and act as a guide/mentor.
In solving problems with people, I offer my solution, and get their consent.
In solving problems with people, I decide the answer, and tell them what to do.

The results indicate that 44.4% of the total managers feel the best way to get results from people is to actively develop their capabilities through guidance and support. They scored lowest to the method to get results from people is to decide with them what is to be done. The corporate Sikh managers strongly feel in training and development of the people in order to get the desired results.

6.3.8 Problem Solving Methods:

It is very important for the managements to offer solutions to the various problems which come across in day to day operations of the organisations. The corporate Sikh managers were asked to make their opinions in order of preference regarding their problem solving approach and the same has been analysed below:

Statement-1: In solving problems with people, I work with them and arrive at a joint decision. Table 6.53 depicts the scoring of the above statement by the respondents.

Table 6.53

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	3	3	3	3
2	9	9.1	9.1	12.1
3	10	10.1	10.1	22.2
4	59	59.6	59.6	81.8
5	18	18.2	18.2	100.0
Total	99	100.0	100.0	

59.6% and 18.2% of the total respondents believe that consultative method of solving problems is most effective way of reaching solutions as it was scored 4 and 5 respectively by the managers.

Statement-2: In solving problems with people, I get the solution from them. Table 6.54 depicts the scoring of the above statement by the respondents.

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Table 6.54

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	17	17.2	17.2	17.2
2	31	31.3	31.3	48.5
3	43	43.4	43.4	91.9
4	7	7.1	7.1	99.0
5	1	1.0	1.0	100.0
Total	99	100.0	100.0	

43.4% respondents gave the score of 3 and 31.3% respondents gave the score of 2 to the statement depicting that managers have little faith in the problem solving capabilities of the employees.

Statement-3: In solving problems with people, I listen to the problem from them and act as a guide/mentor. Table 6.55 depicts the scoring of the above statement by the respondents.

Table 6.55

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	4	4.0	4.0	4.0
2	3	3.0	3.0	7.1
3	5	5.1	5.1	12.1
4	17	17.2	17.2	29.3
5	70	70.7	70.7	100.0
Total	99	100.0	100.0	

70.7 % of the total respondents gave the highest score of 5 to the statement showing that problems of employees can be addressed by listening, analysing and guiding them towards the corrective path thus showing that Sikh corporate managers prefer to act as mentors to their subordinates.

Statement-4: In solving problems with people, I offer my solution, and get their consent. Table 6.56 depicts the scoring of the above statement by the respondents.

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Table 6.56

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	7	7.1	7.1	7.1
2	45	45.5	45.5	52.5
3	29	29.3	29.3	81.8
4	14	14.1	14.1	96.0
5	4	4.0	4.0	100.0
Total	99	100.0	100.0	

45.5% respondents gave a low score of 2 and 29.3% respondents gave the score of 3 to the statement showing that most of the managers do not highly favour dictating solutions to the problems of the employees.

Statement-5: In solving problems with people, I decide the answer, and tell them what to do. Table 6.57 depicts the scoring of the above statement by the respondents.

Table 6.57

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	68	68.7	68.7	68.7
2	12	12.1	12.1	80.8
3	11	11.1	11.1	91.9
4	2	2.0	2.0	93.9
5	6	6.1	6.1	100.0
Total	99	100.0	100.0	

Autocratic style of addressing the problems of employees is highly disfavoured by the Sikh managers as 68.7% respondents assigned the score of 1 to the statement.

Table 6.58 depicts the most preferred method of problem solving and table 6.59 depicts the least preferred method under this head.

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Table 6.58
Most Preferred Method of Problem Solving

Statement	Frequency	Percent	Valid Percent	Cumulative Percent
S-1	18	18.2	18.2	18.2
S-2	1	1	1	19.2
S-3	70	70.7	70.7	89.9
S-4	4	4	4	93.9
S-5	6	6.1	6.1	100
Total	99	100	100	

The most preferred method of problem solving by the corporate Sikh managers can be represented diagrammatically as under:

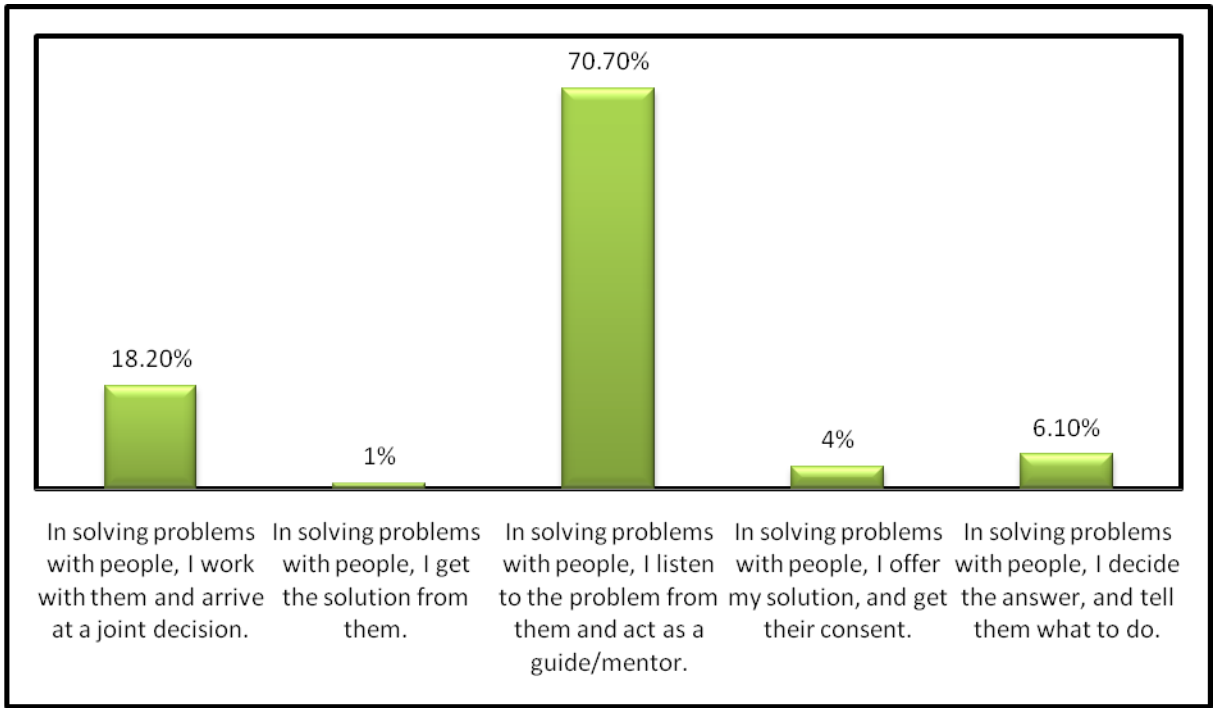
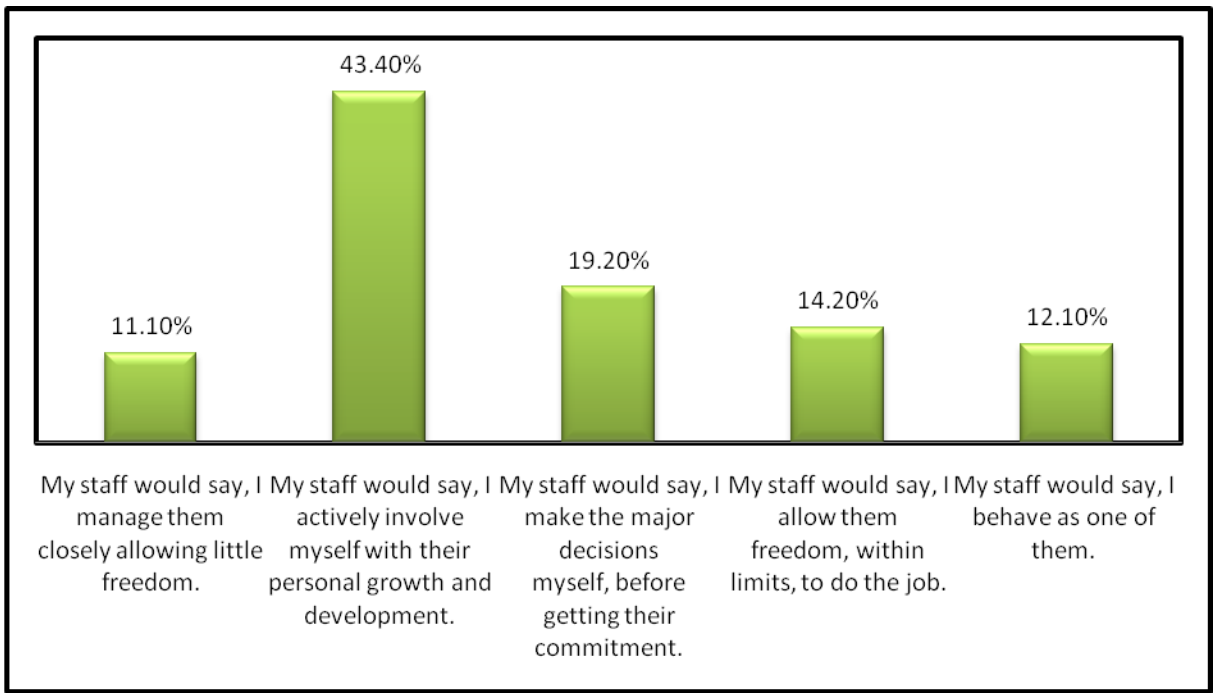

70.70%
18.20%
1%
4%
6.10%
In solving problems with people, I work with them and arrive at a joint decision.
In solving problems with people, I get the solution from them.
In solving problems with people, I listen to the problem from them and act as a guide/mentor.
In solving problems with people, I offer my solution, and get their consent.
In solving problems with people, I decide the answer, and tell them what to do.

Table 6.59
Least Preferred Method of Problem Solving

Statement	Frequency	Percent	Valid Percent	Cumulative Percent
S-1	3	3	3	3
S-2	17	17.2	17.2	20.2
S-3	4	4	4	24.2
S-4	7	7.1	7.1	31.3
S-5	68	68.7	68.7	100
Total	99	100	100	

The least preferred method for problem solving by the corporate Sikh managers can be represented diagrammatically as under:


43.40%
19.20%
14.20%
12.10%
11.10%
My staff would say, I manage them closely allowing little freedom.
My staff would say, I actively involve myself with their personal growth and development.
My staff would say, I make the major decisions myself, before getting their commitment.
My staff would say, I allow them freedom, within limits, to do the job.
My staff would say, I behave as one of them.

Listening to the people and their problems and then acting as a guide/mentor was the most favoured method of solving the problems by the corporate Sikh managers. As many as 70.7% respondents score the statement as 5. 68.7% respondents disfavoured just delivering them the answers and tell them what to do.

6.3.9 Perception of Employees about the Managers:

Self analysis is the best analysis. The mangers must be in position to perceive that how employees perceive them. It not only brings better results for the organisation but it also creates good working atmosphere in the organisation. The Sikh managers were asked to rate five statements that how do they feel about the perception of their employees about them.

Statement-1: My staff would say - I manage them closely allowing little freedom. Table 6.60 depict the scoring of the above statement.

Table 6.60

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	38	38.4	38.4	38.4
2	17	17.2	17.2	55.6
3	12	12.1	12.1	67.7
4	21	21.2	21.2	88.9
5	11	11.1	11.1	100.0
Total	99	100.0	100.0	

Dominating way of managing employees is disfavoured by 38.4% respondents as they assigned the score of 1 to the statement whereas 21.1% feel respondents gave a score of 4 depicting that they assume that employees perceive them as autocratic managers.

Statement-2: My staff would say I actively involve myself with their personal growth and development. Table 6.61 illustrates the scoring of the above statement.

Table 6.61

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	4	4.0	4.0	4.0
2	16	16.2	16.2	20.2
3	21	21.2	21.2	41.4
4	15	15.2	15.2	56.6
5	43	43.4	43.4	100.0
Total	99	100.0	100.0	

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www.archive.org/details/namdhari

43.4% of the total Sikh corporate managers believe that employees perceive them as supportive managers as they gave a score of 5 to the statement. They view themselves as the managers who work for the well-being of the company as well as the workers.

Statement-3: My staff would say- I make the major decisions myself, before getting their commitment. Table 6.62 depicts the scoring of the above statement by the respondents.

Table 6.62

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	16	16.2	16.2	16.2
2	41	41.4	41.4	57.6
3	17	17.2	17.2	74.7
4	6	6.1	6.1	80.8
5	19	19.2	19.2	100.0
Total	99	100.0	100.0	

41.4% managers believe that they are not perceived as autocratic managers by their employees as they assigned a low score of 2 to the statement whereas 19.2% managers assume that they are taken as autocratic managers by their employees.

Statement-4: My staff would say, I allow them freedom, within limits, to do the job. Table 6.63 shows the scoring of the above statement by the respondents.

Table 6.63

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	5	5.1	5.1	5.1
2	20	20.2	20.2	25.3
3	15	15.2	15.2	40.4
4	46	46.5	46.5	86.9
5	13	13.1	13.1	100.0
Total	99	100.0	100.0	

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46.5% of the total respondents assigned the score of 4 to the statement showing that most of them did allow freedom to the employees in their functioning. 20.2% of the total respondents scored it as 2 depicting that they feel that they are not viewed as democratic leaders.

Statement-5: My staff would say- I behave as one of them. Table 6.64 illustrates the scoring of the above statement by the respondents

Score	Frequency	Percent	Valid Percent	Cumulative Percent
1	37	37.4	37.4	37.4
2	5	5.1	5.1	42.4
3	35	35.4	35.4	77.8
4	10	10.1	10.1	87.9
5	12	12.1	12.1	100.0
Total	99	100.0	100.0	

Sikh Managers maintain the place of authority with their employees as 37.4% respondents scored the statement as 1 and 35.4% respondents gave a score of 3 to the statement.

Table 6.65 depicts the most preferred way of perception of employees whereas table 6.66 depicts the least preferred under this head.

Table 6.65
Most Preferred Way perception of Employees

Statement	Frequency	Percent	Valid Percent	Cumulative Percent
S-1	11	11.1	11.1	11.1
S-2	43	43.4	43.4	54.5
S-3	19	19.2	19.2	73.7
S-4	14	14.2	14.2	87.9
S-5	12	12.1	12.1	100
Total	99	100	100	

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The most preferred way of perception of the corporate Sikh managers can be represented diagrammatically as under:

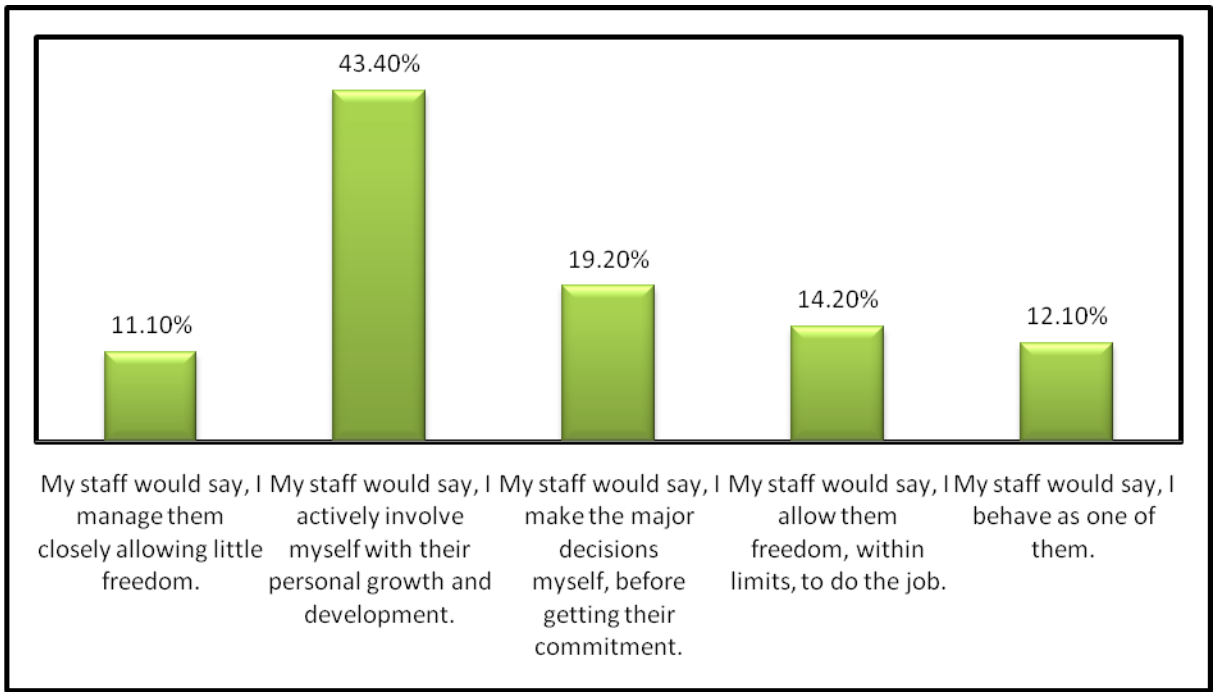
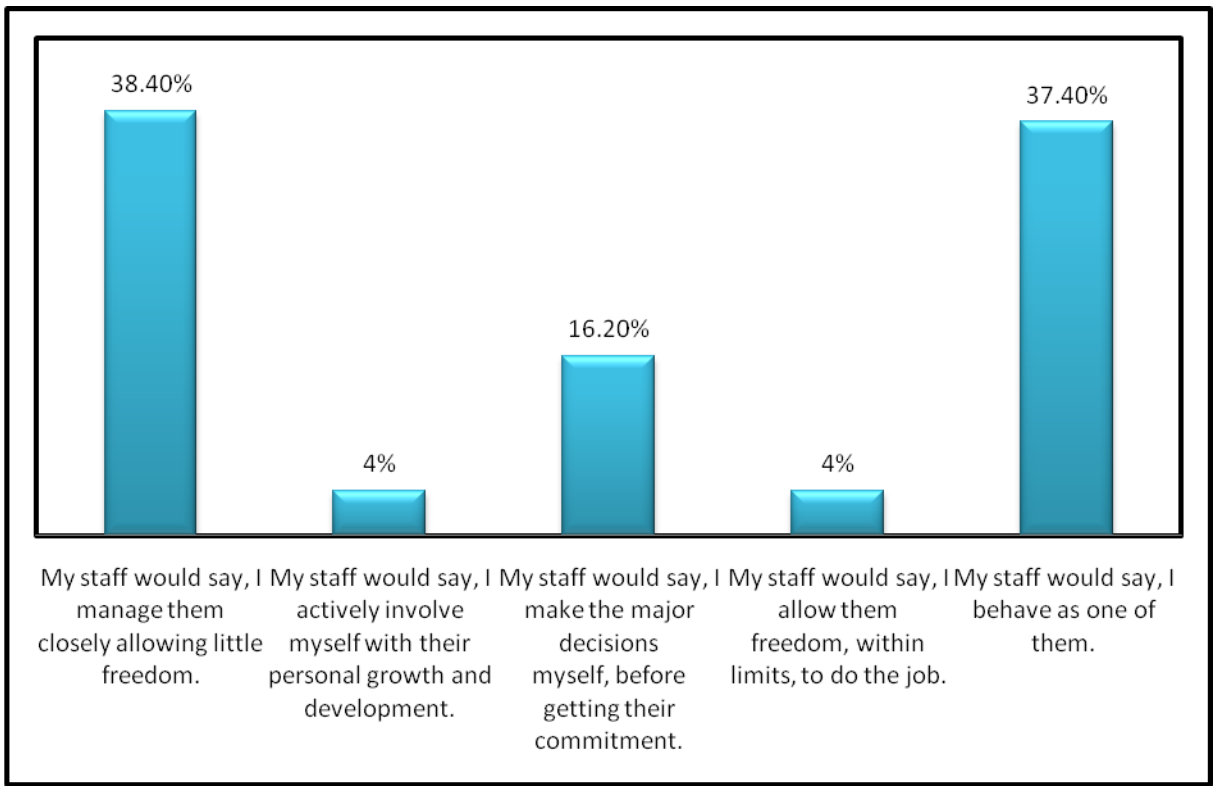

43.40%
19.20%
14.20%
11.10%
12.10%
My staff would say, I manage them closely allowing little freedom.
My staff would say, I actively involve myself with their personal growth and development.
My staff would say, I make the major decisions myself, before getting their commitment.
My staff would say, I allow them freedom, within limits, to do the job.
My staff would say, I behave as one of them.

Table 6.66
Least Preferred Way perception of Employees

Statement	Frequency	Percent	Valid Percent	Cumulative Percent
S-1	38	38.4	38.4	38.4
S-2	4	4	4	42.4
S-3	16	16.2	16.2	58.6
S-4	4	4	4	62.6
S-5	37	37.4	37.4	100
Total	99	100	100	

The least preferred way of perception of the corporate Sikh managers can be represented diagrammatically as under:


38.40%
4%
16.20%
4%
37.40%
My staff would say, I manage them closely allowing little freedom.
My staff would say, I actively involve myself with their personal growth and development.
My staff would say, I make the major decisions myself, before getting their commitment.
My staff would say, I allow them freedom, within limits, to do the job.
My staff would say, I behave as one of them.

The statement, my staff would say, I actively involve myself with their personal growth and development, is believed to be a true perception of the managers by the employees as 43.4% respondents scored the statement 5. 38 respondents feel that they are not perceived as managers who monitor closely, allowing no control to the staff. 37.4% respondents believe that the employees feel they do not behave as one of them and maintain their separate identity.

6.4. Most Preferred Styles of Democratic/Participative Respondents:

The nine most preferred styles of behaviour of the respondents who prefer democratic/participative style can be summarised as under:

- I feel the most natural thing for me to do when setting objectives is to discuss openly with my people and arrive at a joint decision on what needs to be done
- When drawing up plans, I prefer to work out plans and invite comments, before finalizing it.
- When I establish controls with people to monitor their performance, I prefer to ensure that they understand why they are necessary.

- I prefer to motivate people by providing guidance and support to them as needed. I prefer to motivate people by offering my support and leaving it to them as how they can get best results.
- In assessing results with my people, I will usually jointly analyze results and what they could mean.
- I like to structure work situations in the following way- a team environment in which I can play the role of a leader to my people.
- I feel the best way to get results from people is to actively develop their capabilities through guidance and support.
- In solving problems with people, I listen to the problem from them and act as a guide/mentor.
- My staff would say, I actively involve myself with their personal growth and development.

6.5 Conclusion:

To conclude, it can be said that the most preferred style of management of corporate Sikh managers is Democratic and participative. They believe and trust their employees and subordinates. They encourage their participation in managerial decision making and motivate them to bring their creativity and innovation in the organisation. They ensure effective delegation of authority and treat the subordinates as an important part of the organisation. They treat themselves as one of them and apply the principle of being a leader and not a boss. This style of management is very much in tune with the philosophy of *Sri Guru Granth Sahib*. It also matches with the model of leadership given by great Sikh Gurus where the leaders are supposed to be one of the members who create synergy and team spirit. However, the second most preferred style comes out to be the autocratic and bureaucratic which is not recommendable as per the model of the Sikhism. These managers need to change their management style in order to create a culture of care, consciousness and conscience in the organisation. It will definitely bring better loyalty, dedication and commitment in the organisation.

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7

IMPACT OF VALUES AND WISDOM

OF

SRI GURU GRANTH SAHIB

ON

CORPORATE SIKH MANAGERS

Sri Satguru Jagjit Singh Ji eLibrary NamdhariElibrary@gmail.com

O my mind! Remain steady, and do not wander away.
By searching around on the outside, you shall only suffer great pain.
The Ambrosial Nectar is found within the home of your own being.
Renounce corruption, and seek virtue.
Committing sins, you shall only come to regret and repent (SGGS, p-598).

Every Sikh is well versed with the tenets of Sikhism and is aware that a Sikh should imbibe virtues like truthfulness, compassion, contentment, humility and love in his persona and stay away from the vices like lust, anger, greed, material attachment and ego. Sikhism advocates the concepts of remembering God at all times (*Simran*), doing productive and honest work (*Kirit Karna*). It thrives on the concept of sharing (*Wand Ke Shakna*), contributing 10% of the income for social causes *(Daswand*), performing selfless service (*Sewa*), always having positive approach in life (*Chardikala*). Life of ten Gurus teach us to fight for the rights of others, to protect the weak, to stand for justice and fairness, to treat all people as equal, to change when the situation demands. These beliefs do have a positive effect on the life-style of Sikhs and reflects in their words and deeds.

7.1 IMPACT OF MANAGEMENT PHILOSOPHY OF SRI GURU GRANTH SAHIB ON CORPORATE SIKH MANAGEMENT:

A questionnaire was drafted to find out the impact of the values and wisdom of *Sri Guru Granth Sahib* on the working of corporate Sikh managers. The impact was studied by measuring the following aspects of management-measurement of individual religiosity/spirituality of the respondents, measurement of leadership values, measurement of managerial motivation, measurement of ethical and human values and measurement of social concerns. An attempt was made to ascertain whether Sikh corporate managers view themselves as spiritual and to determine if their spirituality and values had an impact on their working.

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7.1.1 Statistical Analysis of the Measure of Individual Religiosity/Spirituality:

Cronbach's Alpha is the most common measure of internal consistency or a coefficient of reliability. It is usually used to determine if the scale is reliable when multiple Likert questions in a questionnaire form a scale. It is considered as the most common and powerful method for calculating internal consistency reliability. The internal consistency of the various sections of the questionnaire was tested with the help of this coefficient.

First section deals with the measurement of individual religiosity/spirituality of an individual. Case Processing Summary and the Reliability Statistics table presenting the actual value for Cronbach's alpha, is shown in the Table-7.1.

Table-7.1

Measure of Individual Religiosity/Spirituality: Reliability Statistics

Case Processing Summary

		N	%
Cases	Valid	99	100.0
	Excluded[a]	0	.0
	Total	99	100.0

a. List wise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.748	10

Interpretation of Reliability Statistics

A ten-question section was devised to measure the individual religiosity spirituality of an individual Each question was a 5-point Likert item from "strongly agree" to "strongly disagree". In order to understand whether the questions in this section of the questionnaire reliably measure the same latent variable, a Cronbach's alpha was run on a sample size of 99 respondents.

The alpha coefficient for the ten items is .748, suggesting that the items have relatively high internal consistency since a reliability coefficient of .70 or higher is considered "acceptable" in most social science research situations.

The Item-Total Statistics table presents the Cronbach's Alpha if Item Deleted in the final column is shown in Table-7.2.

Table-7.2

Measure of Individual Religiosity/Spirituality: Item-Total Statistics

Variable	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
10-A	15.0808	16.646	.341	.737
10-B	14.7879	15.842	.475	.721
10-C	14.9697	15.846	.516	.717
10-D	14.8687	16.054	.381	.731
10-E	14.5556	16.188	.317	.740
10-F	14.6768	15.425	.427	.724
10-G	14.6970	15.050	.456	.720

Case Processing Summary

			N	%
Cases	Valid		99	100.0
	Excluded[a]		0	.0
	Total		99	100.0
10-H	14.1919	12.197	.686	.673
10-I	15.0606	15.302	.452	.721
10-J	14.8384	16.606	.146	.773

Interpretation of the Item-Total Statistics

The removal of any question except question 10 would result in a lower Cronbach's alpha. Therefore, there is no need to remove these questions. Removal of question10 would lead to a small improvement in Cronbach's alpha since the Corrected Item-Total Correlation value was low at 0.146 for this item.

KMO measures the sampling adequacy for conducting factor analysis. This measure varies between 0 and 1, and values closer to 1 are better. It should be 0.6 or higher in order to proceed with factor analysis. The value below 0.5 depicts that factor analysis may not be suitable. Bartlett's Test is used to examine if common factors exist. The value of Bartlett's Test shows that each variable correlates perfectly with itself if r = 1 and no correlation exists with the other variables if r = 0. Table-7.3 depicts the value of Bartlett's Test and KMO measure.

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Table-7.3

Measure of Individual Religiosity/Spirituality: KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.731
Bartlett's Test of Sphericity	Approx. Chi-Square	259.787
	df	45
	Sig.	.000

Interpretation of KMO and Bartlett's Test

KMO value is 0.731 which is higher than the critical minimum value of 0.5, depicting that the degree of common variance among the ten variables is very good. The sampling adequacy of Bartlett's test is rather high; therefore it is suitable for factor analysis. Chi Square value is 259.787 which are also very high to justify the condition to ensue with factor analysis.

In factor analysis, the amount of variance of a particular variable that is owing to common factors, shared with other items, is called *communality.* It is the proportion of variance that each variable has in common with other variables. The proportion of variance that is unique to each item is then the respective item's total variance minus the communality. It is assumed that all variance is common therefore before extraction they all are equal to 1. Extractions depict the common variance in the data structure. Table-7.4 shows the communalities before and after the extraction of the variables under the first section by using Extraction Method: Principal Component Analysis.

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Table-7.4

Measure of Individual Religiosity/Spirituality: Communalities

Variable	Initial	Extraction
10-A	1.000	.720
10-B	1.000	.671
10-C	1.000	.467
10-D	1.000	.556
10-E	1.000	.559
10-F	1.000	.364
10-G	1.000	.702
10-H	1.000	.694
10-I	1.000	.668
10-J	1.000	.683

Interpretation of Communalities

The average of extractions of 10 variables is 60.84 representing the total variance. Number of factors decided should represent minimum 60.84%.

The Eigen value connected with each factor signifies the variance explained by that particular linear component. Table-7.5 displays the Eigen values in terms of the percentage of variances explained using Extraction Method: Principal Component Analysis.

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TABLE-7.5

Measure of Individual Religiosity/Spirituality: Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	3.289	32.892	32.892	3.289	32.892	32.892	2.375	23.752	23.752
2	1.754	17.539	50.431	1.754	17.539	50.431	2.140	21.404	45.156
3	1.039	10.393	60.824	1.039	10.393	60.824	1.567	15.668	60.824
4	.918	9.178	70.002						
5	.744	7.439	77.441						
6	.683	6.834	84.275						
7	.469	4.686	88.960						
8	.449	4.492	93.452						
9	.352	3.520	96.973						
10	.303	3.027	100.00						

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Interpretation of Total Variance Explained

Factor-1

The Eigen value for the first factor is 3.289. As it is greater than 1.0, it explains more variance than a single value, in fact 3.289 times as much. Factor- 1 account for a variance of 3.289, which is equivalent to 3.289/10*100 = 32.89% of the total variance.

Factor-2

The Eigen value for the second factor it is 1.754. Since it is greater than 1.0, it explains more variance than a single value, in fact 1.754 times as much. Factor 2 accounts for 1.754/10*100 = 17.539% of the total variance.

Factor-3

The Eigen value for the third value it is 1.039. Since it is greater than 1.0, it explains more variance than a single value, in fact 1.039 times as much. Factor 3 accounts for 1.039/10*100 = 10.393% of the total variance.

First three factors account for 60.824% variance.

The rotated component matrix reflects the factor loading for each variable onto each factor. Table-7.6 shows the rotated component matrix for the three factors applying Extraction by Principal Component Analysis, Rotation by Varimax with Kaiser Normalization and taking Rotation converged in 5 iterations.

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Table-7.6

Measure of Individual Religiosity/Spirituality: Rotated Component Matrix

Variable	Component		
	1	2	3
10-A	.803		
10-B		.732	
10-C		-.550	
10-D		.684	
10-E		.727	
10-F			.560
10-G			.812
10-H	.769		
10-I	.484	.468	.463
10-J	.772		

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Interpretation of Factors from the Rotated Component Matrix

First section deals with the measurement of individual religiosity spirituality of an individual. The data analysis showed that statements could be grouped into three factors as reflected below.

Factor-1

The variables that load highly on factor-1 are as follows-

Variable 10-A: I feel connected to 'Akal Purkh'

Variable 10-H: I believe I should start my office work with an invocation to God

Variable 10-I: I do my work in order to connect with a higher power

Variable 10-J: It is important for me to seek guidance from Sri Guru Granth Sahib

Factor-1 can be labelled as **Connectivity with God/Higher Power**

Factor-2

The variables that load highly on factor-2 are as follows-

Variable 10-B: I feel connected to my co-people in the workplace

Variable 10-C: I feel my life has no meaning and purpose

Variable 10-D: I find strength in my faith/spiritual beliefs

Variable 10-E: I seek meaning and purpose in the workplace

Factor-2 can be labelled as **Connectivity with Workplace**

Factor-3

The variables that load highly on factor-3 are as follows-

Variable 10-F: It is important for me to feel a sense of connection with the world

Variable 10-G: I believe there is a spiritual part of me that will exist forever

Factor-1 can be labelled as **Connectivity with World at Large**

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Interpretation of Factors

The measurement of individual religiosity/spirituality of an individual can be checked by analysing individual's connectivity with God, with work-place and with the universe at large.

The responses of the 99 respondents were tabulated and percentage of various responses was calculated. This statistical data is given in Table-7.7.

Table-7.7

Measurement of Individual Religiosity/Spirituality: Percentages

Statement	**SA (%)**	**A (%)**	**UD (%)**	**D (%)**	**SD (%)**
I feel connected to 'Akal Purkh'	72.7	21.2	6.1	0	0
I feel connected to my co-people in the workplace	43.4	52.5	2.0	2.0	0
I feel my life has no meaning and purpose	2.0	3.0	11.1	18.2	65.7
I find strength in my faith/spiritual beliefs	60.6	34.3	5.1	0	0
I seek meaning and purpose in the workplace	55.6	35.4	8.1	1.0	0
It is important for me to feel a sense of connection with the world	31.3	54.5	12.1	1.0	1.0

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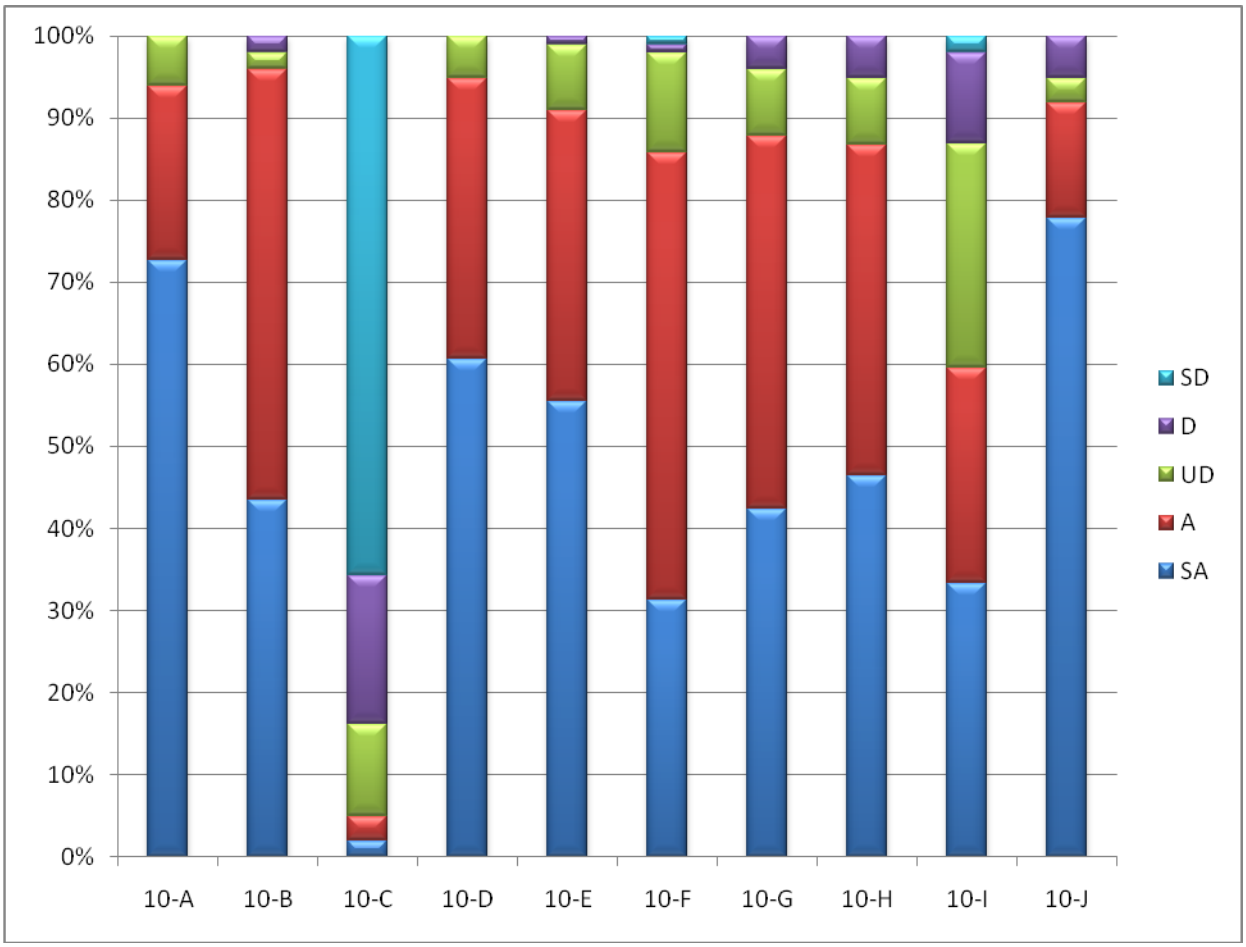
I believe there is a spiritual part of me that will exist forever	42.4	45.5	8.1	4.0	0
I believe I should start my office work with an invocation to God.	46.5	40.4	8.1	5.1	0
I do my work in order to connect with a higher power	33.3	26.3	27.3	11.1	2.0
It is important for me to seek guidance from Sri Guru Granth Sahib.	77.8	14.1	3.0	5.1	0

Diagrammatical representation of the data is given below:



Interpretation of Respondents Preferences-

72.7% and 21.2% of the total respondents feel connected to 'Akal Purkh' whereas 6.1% of the total respondents are undecided on the statement. None of the respondents is atheist. 43.4% and 52.5% of the total respondents feel connected to my co-people in the workplace. 2% of the total respondents are undecided and 2% of the total respondents disagree with the statement. 67.7% and 18.2% of the total respondents feel that their life has meaning and purpose. 11.1% are undecided whereas 5% of the total respondents feel that their life has no meaning and purpose. 60.6% of the total respondents strongly agree and 34.3% agree that they find strength in their spiritual beliefs whereas 5.1% are undecided. 55.6% and 35.4% of the total respondents seek meaning and purpose in the workplace. 8.1% of the total respondents are undecided and 1% dis-agrees with the statement. 31.3% of the total respondents strongly agree and 54.5% agree that it is important for them to feel a sense of

connection with the world whereas 12.1% are undecided. 42.4% of the total respondents and 45.5% of the total respondents believe that their spiritual part will exist forever whereas 8.1% of the total respondents are undecided. 4% of the total respondents' donot believe in the notion of spiritual existence. 86.9% of the total respondents believe that they should start the office work with an invocation to God whereas 8.1% are undecided. 5.1% of the total respondents do not believe that they should start the office work with an invocation to God. 33.3% of the total respondents strongly agree and 26.3% agree that they do the work in order to connect with a higher power whereas 27.3% are undecided.11.1% of the total respondents disagree and 2% strongly disagree with the statement that they do the work in order to connect with a higher power. 77.7% of the total respondents strongly agree and 14.1% agree that it is important for them to seek guidance from Sri Guru Granth Sahib. It can be concluded that most of the Sikh corporate managers are religious and imbibe spirituality in their personal and professional life.

It can be concluded that most of the Sikh corporate managers are religious and it impacts their life style also. Most of them believe that they are connected to the higher power as they as seek guidance from the Sikh scripture and believe in its word but some are undecided and some do not agree that they can connect with God through their work whereas the Sikh philosophy says that working with honesty and sincerity is equivalent to prayer. Sikh corporate managers strongly believe that they connect to their workplace as their work provides meaning to life and they feel connected to the co-workers. Most of them also agree that they feel connected to the world at large and believe in the eternalness of their spiritual being.

7.1.2 Statistical Analysis of the Measure of Leadership Values:

Second section deals with the measurement of leadership values. Reliability Statistics table presenting the actual value for Cronbach's alpha**,** is shown in the Table-7.8.

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Table-7.8

Measure of Leadership Values:

Reliability Statistics

Cronbach's Alpha	N of Items
.662	10

Interpretation of Reliability Statistics

The alpha coefficient for the ten items is .662, suggesting that the items have relatively average internal consistency since a reliability coefficient of .60 or higher is considered "questionable" in most social science research situations.

The Item-Total Statistics table presents the Cronbach's Alpha if Item Deleted in the final column is shown in Table-7.9.

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Table-7.9

Measure of Leadership Values: Item-Total Statistics

Variables	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
11-A	17.1414	16.939	.220	.656
11-B	16.6970	15.703	.448	.619
11-C	17.0202	16.183	.433	.626
11-D	16.8384	15.341	.458	.615
11-E	16.7980	16.551	.304	.643
11-F	16.4444	14.576	.452	.610
11-G	16.4141	13.755	.525	.590
11-H	16.2727	15.078	.314	.642
11-I	17.0000	16.224	.393	.630
11-J	14.9192	16.891	.011	.735

Interpretation of the Item-Total Statistics

The removal of any question except question 10 would result in a lower Cronbach's alpha. Therefore, there is no need to remove these questions. Removal of question10 would lead to a small improvement in Cronbach's alpha since the Corrected Item-Total Correlation value was low at 0.011 for this item.

Table-7.10 depicts the value of Bartlett's Test and KMO measure.

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TABLE-7.10

Measure of Leadership Values: KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.643
Bartlett's Test of Sphericity	Approx. Chi-Square	213.869
	df	45
	Sig.	.000

Interpretation of KMO and Bartlett's Test

KMO value is 0.643 which is higher than the critical minimum value of 0.5, depicting that the degree of common variance among the ten variables is very good. The sampling adequacy of Bartlett's test is rather high; therefore it is suitable for factor analysis. Chi Square value is 213.86, which is very high to justify the condition to ensue with factor analysis.

Table-7.11 shows the communalities before and after the extraction of the variables under this section by using Extraction Method: Principal Component Analysis.

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Table-7.11

Measure of Leadership Values: Communalities

Variables	Initial	Extraction
11-A	1.000	.516
11-B	1.000	.592
11-C	1.000	.794
11-D	1.000	.616
11-E	1.000	.596
11-F	1.000	.744
11-G	1.000	.553
11-H	1.000	.690
11-I	1.000	.825
11-J	1.000	.729

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Interpretation of Communalities

The average of extractions of 10 variables is 66.55 representing the total variance. Number of factors decided should represent minimum 66.55%.

Table-7.12 displays the Eigen values in terms of the percentage of variances explained using Extraction Method: Principal Component Analysis.

Table-7.12

Measure of Leadership Values: Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	3.004	30.037	30.037	3.004	30.037	30.037	2.348	23.481	23.481
2	1.477	14.774	44.810	1.477	14.774	44.810	1.501	15.015	38.496
3	1.163	11.629	56.439	1.163	11.629	56.439	1.475	14.750	53.246
4	1.012	10.116	66.555	1.012	10.116	66.555	1.331	13.309	66.555
5	.860	8.601	75.156						
6	.742	7.423	82.578						
7	.575	5.754	88.332						
8	.525	5.252	93.584						
9	.356	3.563	97.148						
10	.285	2.852	100.000						

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Interpretation of Total Variance Explained

Factor-1

The Eigen value for the first factor is 3.004. As it is greater than 1.0, it explains more variance than a single value, in fact 3.004 times as much. Factor- 1 account for a variance of 3.004, which is equivalent to 3.004/10*100 = 30.04%of the total variance.

Factor-2

The Eigen value for the second factor it is 1.477. Since it is greater than 1.0, it explains more variance than a single value, in fact 1.477 times as much. Factor 2 accounts for 1.477/10*100 = 14.774% of the total variance.

Factor-3

The Eigen value for the third value it is 1.163. Since it is greater than 1.0, it explains more variance than a single value, in fact 1.163times as much. Factor 3 accounts for 1.163/10*100 = 11.629% of the total variance.

Factor-4

The Eigen value for the third value it is 1.012. Since it is greater than 1.0, it explains more variance than a single value, in fact 1.012 times as much. Factor 3 accounts for 1.012/10*100 = 10.116% of the total variance.

First four factors account for 66.555% variance.

Table-7.13 shows the rotated component matrix for the four factors applying Extraction by Principal Component Analysis, Rotation by Varimax with Kaiser Normalization and taking Rotation converged in 9 iterations.

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Table-7.13

Measure of Leadership Values: Rotated Component Matrix

Variables	Component			
	1	2	3	4
11-A				.578
11-B	.763			
11-C	.715	.423		
11-D	.727			
11-E				.760
11-F		.825		
11-G	.481			.400
11-H	.546		.618	
11-I			.891	
11-J	.428	.585		-.445

Interpretation of Factors from the Rotated Component Matrix

Second section deals with the measurement of leadership values. The data analysis showed that statements could be grouped into four factors as reflected below.

Factor-1

The variables that load highly on factor-1 are as follows-

Variable 11-B: A leader should be a manifestation of sympathy and compassion.

Variable 11-C: A leader should provide justice and fairness to all without any discrimination.

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Variable 11-D: A leader should respect the difference of opinion of the subordinates.

Variable 11-G: The decision of the leader should be based on values rather than other on considerations.

Factor-1 can be labelled as **Leadership and Human Values**

Factor-2

Variable 11-F: A leader should be totally free of personal egoism for effective team building.

Variable 11-J: A leader should be an interpreter, counsellor; integrator and role model his people rather than being a boss.

Factor-2 can be labeled as **'Be a Leader, not a Boss'**

Factor-3

Variable 11-H: The leader should rather give than take, rather renounce than appropriate, in order to be successful and popular in his organisation.

Variable 11-I: A leader who follows dictates of religion can achieve more profit his organisation and personal satisfaction than the one who does not believe in them.

Factor-3 can be labeled as **Leadership and Religious Values**

Factor-4

Variable 11-A: Honesty, truthfulness and consistency of character are the most important virtues of a corporate leader.

Variable 11-E: Personal virtues of the management leader are more important than his academic qualifications, training and work experience.

Factor-4 can be labeled as **Leadership and Integrity of Character**

Interpretation of Factors

According to the above analysis the leadership values can be measured by studying the human and social values of the managers as well as the by

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analysing the character of the manager and by observing if the manger acts as a mentor and facilitator to his subordinates.

The responses of the 99 respondents were tabulated and percentage of various responses was calculated. This statistical data is given below in Table-7.14.

Table-7.14

Measurement of Leadership Values: Percentages

Statement	**SA (%)**	**A (%)**	**UD (%)**	**D (%)**	**SD (%)**
Honesty, truthfulness and consistency of character are the most important virtues of a corporate leader.	83.3	11.1	3.0	0	2.0
A leader should be a manifestation of sympathy and compassion	43.4	44.4	11.1	1.0	0
A leader should provide justice and fairness to all without any discrimination.	69.7	23.2	7.1	0	0
A leader should respect the difference of opinion of the subordinates.	54.5	40.4	2.0	1.0	2.0
Personal virtues of the management leader are more important than his academic qualifications, training and work experience.	28.3	29.3	9.1	28.3	5.1
A leader should be totally free of personal egoism for effective team building.	48.5	46.5	2.0	3.0	0
The decision of the leader should be based on values rather than other considerations.	36.4	42.4	11.1	10.1	0
The leader should rather give than take, rather renounce than appropriate, in order to be	38.4	38.4	10.1	13.1	0

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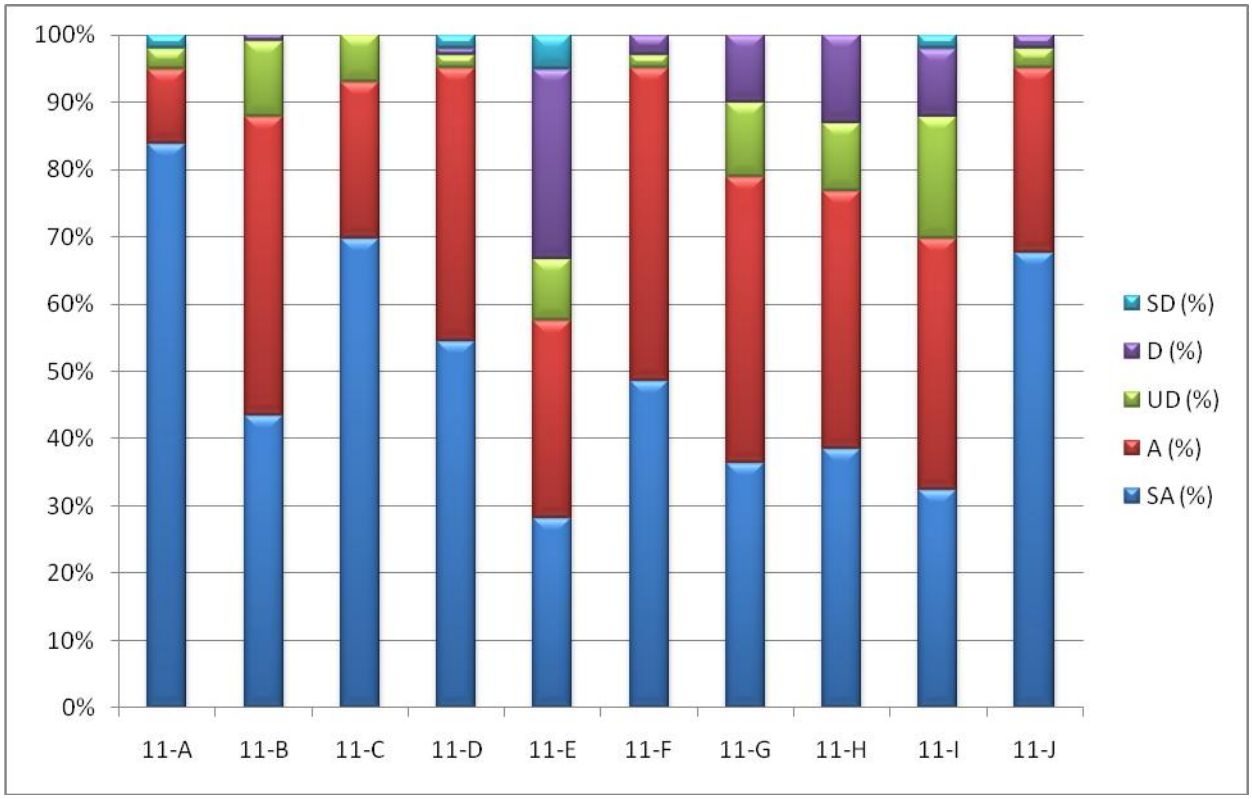
successful and popular in his organisation					
A leader who follows dictates of religion can achieve more profit his organisation and personal satisfaction than the one who does not believe in them	32.3	37.4	18.2	10.1	2.0
A leader should be an interpreter, counsellor; integrator and role model his people rather than being a boss.	67.7	27.3	3.0	2.0	0

Diagrammatical representation of the data is given below:



Interpretation of Respondents Preferences-

83.3% of the total respondents strongly agree and 11.1% of the total respondents agree that honesty, truthfulness and consistency of character are the most important virtues of a corporate leader. 3% are undecided and 2% strongly disagree with the statement. The concept that a leader should be a manifestation of sympathy and compassion is strongly agreed upon by 43.4% and agreed upon by 44.4% of the total respondents. Whereas 11.1% are undecided and 1% disagree with the statement. 69.7% of the total respondents strongly agree, 23.2% agree that a leader should provide justice and fairness to all without any discrimination. And 7.1% of the total respondents are undecided. The notion that a leader should respect the difference of opinion of the subordinates is strongly agreed and agreed upon by 54.5% and 40.4% of the total respondents respectively. 2% of the total respondents are undecided, 1% disagrees and 2% strongly disagrees with the statement. 28.3% and 29.3% of the total respondents strongly agree and agree respectively that personal virtues of the management leader are more important than his academic qualifications, training and work experience whereas 33.4% (28.3% +5.1%) of the total respondents think that academic qualifications, training and work experience is more important than personal virtues. 9.9% of the total respondents are undecided on the statement. 48.5% of the total respondents strongly agree and 46.5% of the total respondents agree that a leader should be totally free of personal egoism for effective team building. 2% of the total respondents are undecided and 3% disagree with the statement. 36.4% of the total respondents strongly agree and 42.4% of the total respondents agree that the decision of the leader should be based on values rather than other considerations. 11.1% of the total respondents are undecided and 10.1% disagree with the statement. 32.3% of the total respondents strongly agree and 37.4% of the total respondents agree that the leader should rather give than take, rather renounce than appropriate, in order to be successful and popular in his organisation. 10.1% of the total respondents are undecided and 13.1%

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disagree with the statement. 38.4% of the total respondents strongly agree and 38.4% of the total respondents agree that a leader who follows dictates of religion can achieve more profit his organisation and personal satisfaction than the one who does not believe in them where as 12.1% of the total respondents do not agree with the statement and 18.2% of the total respondents are undecided. 67.7% of the total respondents strongly agree and 27.3% of the total respondents agree that a leader should be an interpreter, counsellor; integrator and role model his people rather than being a boss. 3% of the total respondents are undecided and 2% believe in being bosses to their subordinates.

It can be concluded that Sikh corporate managers consider imbibing good human values and religious values, like compassion, justice, fairness, respecting the opinions of others, selflessness and pious, important for effective and efficient leadership. Few of them were undecided if a leader should be sympathetic and compassionate, still few were undecided or did not agree to the notion that a leader should base his decisions on values rather than on other consideration. Sikh corporate managers strongly believe that they should not be autocratic but should conduct themselves as the transformational leaders. Most of the Sikh managers lay the success of the leader in the integrity of the character but some believe that to be efficient leader academic credentials are more important than personal virtues. There is a need to guide managers that according to the wisdom of Sri Guru Granth Sahib one should be sympathetic and compassionate towards other fellow-being and for sustainable growth of the institution, the need of the hour is value-based management.

7.1.3 Statistical Analysis of the Measure of Managerial Motivation:

Third section deals with the measurement of Managerial Motivation. **Reliability Statistics** table presenting the actual value for **Cronbach's alpha**, is shown in the Table-7.15.

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Table-7.15

Measure of Managerial Motivation: Reliability Statistics

Cronbach's Alpha	N of Items
.806	10

Interpretation of Reliability Statistics

The alpha coefficient for the ten items is .806, suggesting that the items have relatively high internal consistency since a reliability coefficient of .70 or higher is considered "good" in most social science research situations

The **Item-Total Statistics** table presents the **Cronbach's Alpha if Item Deleted** in the final column is shown in Table-7.16.

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Table-7.16

Measure of Managerial Motivation: Item-Total Statistics

Variables	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
12-A	15.01	20.464	.482	.792
12-B	14.96	19.689	.506	.787
12-C	14.82	19.554	.593	.781
12-D	14.80	19.298	.534	.784
12-E	14.37	18.771	.465	.791
12-F	14.85	20.296	.375	.799
12-G	14.53	19.118	.415	.797
12-H	14.47	17.530	.625	.770
12-I	13.95	16.956	.459	.803
12-J	14.64	18.830	.554	.781

Interpretation of the Item-Total Statistics

The removal of any question would result in a lower Cronbach's alpha. Therefore, there is no need to remove these questions.

Table-7.17 depicts the value of Bartlett's Test and KMO measure.

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Table-7.17

Measure of Managerial Motivation:KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.652
Bartlett's Test of Sphericity	Approx. Chi-Square	341.522
	df	45
	Sig.	.000

Interpretation of KMO and Bartlett's Test

KMO value is 0.652 which is higher than the critical minimum value of 0.5, depicting that the degree of common variance among the ten variables is very good. The sampling adequacy of Bartlett's test is rather high; therefore it is suitable for factor analysis. Chi Square value is 341.522 which are also very high to justify the condition to ensue with factor analysis.

Table-7.18 shows the communalities before and after the extraction of the variables under this section by using Extraction Method: Principal Component Analysis.

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Table-7.18

Measure of Managerial Motivation: Communalities

Variables	Initial	Extraction
12-A	1.000	.780
12-B	1.000	.423
12-C	1.000	.656
12-D	1.000	.772
12-E	1.000	.558
12-F	1.000	.609
12-G	1.000	.738
12-H	1.000	.544
12-I	1.000	.727
12-J	1.000	.476

Interpretation of Communalities

The average of extractions of 10 variables is 62.82 representing the total variance. Number of factors decided should represent minimum 62.82%. Table-7.19 displays the Eigen values in terms of the percentage of variances explained using Extraction Method: Principal Component Analysis.

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Table-7.19

Measure of Managerial Motivation: Total Variance Explained

Component	Initial Eigen values			Extraction Sums of Squared Loadings	Rotation Sums of Squared Loadings				
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	3.894	38.944	38.944	3.894	38.944	38.944	2.654	26.535	26.535
2	1.378	13.781	52.725	1.378	13.781	52.725	1.853	18.532	45.068
3	1.009	10.092	62.817	1.009	10.092	62.817	1.775	17.749	62.817
4	.893	8.934	71.751						
5	.745	7.449	79.201						
6	.708	7.077	86.278						
7	.544	5.436	91.713						
8	.347	3.471	95.184						
9	.315	3.151	98.335						
10	.167	1.665	100.00						

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Interpretation of Total Variance Explained

Factor-1

The Eigen value for the first factor is 3.894. As it is greater than 1.0, it explains more variance than a single value, in fact 3.894 times as much. Factor- 1 account for a variance of 3.894, which is equivalent to 3.894/10*100 = 38.94% of the total variance.

Factor-2

The Eigen value for the second factor it is 1.378. Since it is greater than 1.0, it explains more variance than a single value, in fact 1.378 times as much. Factor 2 accounts for 1.378/10*100 = 13.78% of the total variance.

Factor-3

The Eigen value for the third value it is 1.009. Since it is greater than 1.0, it explains more variance than a single value, in fact 1.009 times as much. Factor 3 accounts for 1.009/10*100 = 10.09% of the total variance.

Table-7.20 shows the rotated component matrix for the three factors applying Extraction by Principal Component Analysis, Rotation by Varimax with Kaiser Normalization and taking Rotation converged in 7 iterations.

First three factors account for 60.824% variance.

Table-7.20

Measure of Managerial Motivation: Rotated Component Matrix

Variables	Component		
	1	2	3
12-A	.742		
12-B	.553		
12-C		.701	
12-D	.632	.586	
12-E	.718		
12-F		.769	
12-G			.840
12-H	.602		
12-I			.800
12-J	.603		

Interpretation of Factors from the Rotated Component Matrix

Third section deals with the measurement of managerial motivation. The data analysis showed that statements could be grouped into three factors as reflected below.

Factor-1

The variables that load highly on factor-1 are as follows-

Variable 12-A: Sri Guru Granth Sahib offers sustainable motivation and it helps to endure the down times that most of the managers have to go through.

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Variable 12-B: Sikh Religion is a positive source of daily motivation that motivates people to do the right things.
Variable 12-D: Spiritual motivation is a powerful life changing catalyst.
Variable 12-E: The desire to become a more useful person for the society is the direct outcome of spiritual motivation.
Variable 12-H: Spiritual Bliss is the highest and most dominant motivation in all human affairs.
Variable 12-J: The best way to recharge the battery of your motivation is the creation of commitment and dedication in your work by seeking guidance from your religion.

Factor-1 can be labeled as **Motivation and Individual Religiosity**

Factor-2

Variable 12-B: Nothing is more powerful than the soul that is dedicated and committed to one's duties

Variable 12-F: Real and lasting motivation comes from within.
Factor-2 can be labeled as **Motivation and Dedication to Work**

Factor-3

Variable 12-G: Leadership behaviour is motivated by need or by the desire to give, to sacrifice and to realise welfare of all.
Variable 12-I: 'Your right is only to work and never to the fruits thereof' is a sufficient motivation for management leadership.
Factor-3 can be labeled as **Motivation and Attribute of Selflessness**

Interpretation of Factors

According to the above analysis the measure of managerial motivation is the measure of individual religiosity, dedication to work and attribute of selflessness.

The responses of the 99 respondents were tabulated and percentage of various responses was calculated. This statistical data is given below in Table-7.21.

Table-7.21

Measurement of Managerial Motivation: Percentages

Statement	**SA (%)**	**A (%)**	**UD (%)**	**D (%)**	**SD (%)**
Sri Guru Granth Sahib offers sustainable motivation and it helps to endure the down times that most of the managers have to go through	78.8	17.2	4.0	0	0
Sikh Religion is a positive source of daily motivation that motivates people to do the right things	76.5	19.4	1.0	3.1	0
Nothing is more powerful than the soul that is dedicated and committed to one's duties	60.6	34.3	5.1	0	0
Spiritual motivation is a powerful life changing catalyst	62.6	28.3	8.1	1.0	0
The desire to become a more useful person for the society is the direct outcome of spiritual motivation	36.4	43.4	14.1	6.1	0
Real and lasting motivation comes from within	65.7	28.3	4.0	2.0	0
Leadership behaviour is motivated by need or by the desire to give, to sacrifice and to realise welfare of all.	48.5	34.3	12.1	5.1	0

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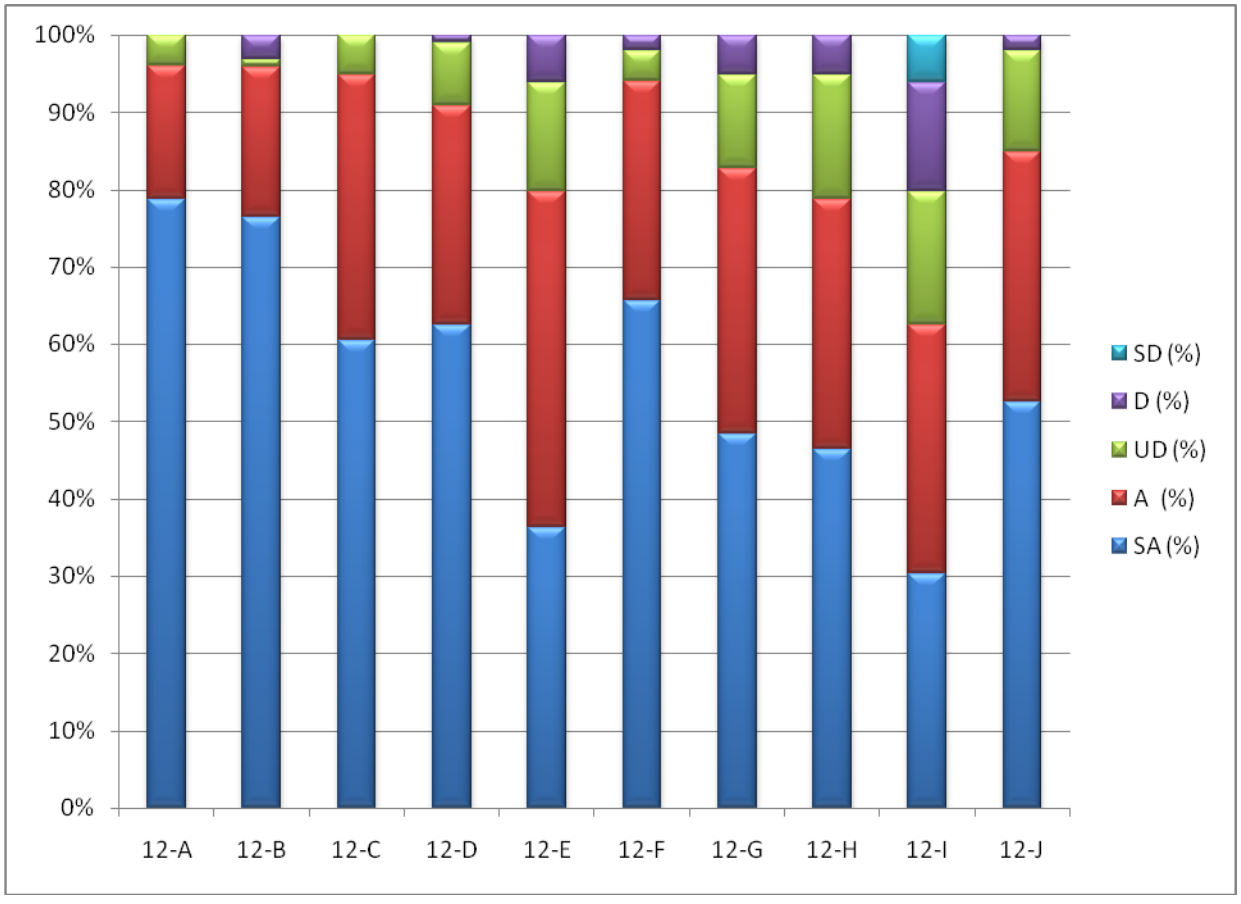
Spiritual Bliss is the highest and most dominant motivation in all human affairs	46.5	32.3	16.2	5.1	0
'Your right is only to work and never to the fruits thereof' is a sufficient motivation for management leadership	30.3	32.3	17.2	14.1	6.1
The best way to recharge the battery of your motivation is the creation of commitment and dedication in your work by seeking guidance from your religion	52.5	32.3	13.1	2.0	0

Diagrammatical representation of the data is given below:



Interpretation of Respondents Preferences-

78.8% of the total respondents strongly agree and 17.2% agree that Sri Guru Granth Sahib offers sustainable motivation and it helps to endure the down times that most of the managers have to go through whereas 4% are undecided. 75.5% of the total respondents strongly agree and 19.4% agree that Sikh Religion is a positive source of daily motivation that motivates people to do the right things whereas 1% of the total respondents are undecided and 3.1% do not agree. 60.6% of the total respondents strongly agree and 34.3% agree that nothing is more powerful than the soul that is dedicated and committed to one's duties whereas 5.1% are undecided. 62.6% of the total respondents strongly agree and 28.3% agree that spiritual motivation is a powerful life changing catalyst whereas 8.1% of the total respondents are undecided and 1% does not agree. 36.4% of the total respondents strongly agree and 43.4% agree that the desire to become a more useful person for the society is the direct outcome of spiritual motivation. 14.1% of the total respondents are undecided and 6.1% do not agree with the statement. 65.7% of the total respondents strongly agree and 28.3% agree that real and lasting motivation comes from within. 4% of the total respondents are undecided and 2% do not agree with the statement. 48.5% of the total respondents strongly agree and 34.3% agree that leadership behaviour is motivated by need or by the desire to give, to sacrifice and to realise welfare of all. 12.1% of the total respondents are undecided and 5.1% do not agree with the statement. 46.5% of the total respondents strongly agree and 32.3% agree that Spiritual Bliss is the highest and most dominant motivation in all human affairs. 16.2% of the total respondents are undecided and 5.1% do not agree with the statement. 30.3% of the total respondents strongly agree and 32.3% agree that, 'Your right is only to work and never to the fruits thereof' is a sufficient motivation for management leadership. 17.2% of the total respondents are undecided, 14.1% do not agree and 6.1% strongly disagree with the statement. 52.5% of the total respondents strongly agree and 32.3% agree that the best way to recharge the battery of your motivation is the creation of commitment and dedication in

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your work by seeking guidance from your religion. 13.1% of the total respondents are undecided and 2% do not agree with the statement.

It can be concluded that most of the Sikh corporate mangers seek their motivation to work from their religious values and virtues but few exceptions. Most of them believe that dedication to work and selfless attitude acts as a great motivator to work for the general well being of all as specified by the Sikh thought. There are a few who feel selfless attitude cannot reap good results.

7.1.4 Statistical Analysis of the Measure of Ethical and Human Values:

Fourth section deals with the measurement of ethical and human values. Reliability Statistics table presenting the actual value for Cronbach's alpha, is shown in the Table-7.22.

Table-7.22

Measure of Ethical and Human Values: Reliability Statistics

Cronbach's Alpha	N of Items
.851	10

Interpretation of Reliability Statistics

The alpha coefficient for the ten items is .851, suggesting that the items have relatively high internal consistency since a reliability coefficient of .70 or higher is considered "good" in most social science research situations.

The Item-Total Statistics table presents the Cronbach's Alpha if Item Deleted in the final column is shown in Table-7.23.

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Table-7.23

Measure of Ethical and Human Values: Item-Total Statistics

Variables	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
13-A	14.34	22.720	.335	.853
13-B	14.13	19.518	.618	.831
13-C	14.02	20.577	.432	.849
13-D	14.00	18.577	.664	.827
13-E	14.33	20.573	.594	.835
13-F	14.23	20.759	.551	.838
13-G	14.36	21.098	.627	.835
13-H	14.08	17.828	.736	.819
13-I	13.87	20.240	.537	.839
13-J	14.07	19.964	.492	.844

Interpretation of the Item-Total Statistics

The removal of any question would result in a lower Cronbach's alpha. Therefore, there is no need to remove these questions.

Table-7.24 depicts the value of Bartlett's Test and KMO measure.

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Table-7.24

Measure of Ethical and Human Values: KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.789
Bartlett's Test of Sphericity	Approx. Chi-Square	361.243
	df	45
	Sig.	.000

Interpretation of KMO and Bartlett's Test

KMO value is 0.789 which is higher than the critical minimum value of 0.5, depicting that the degree of common variance among the ten variables is very good. The sampling adequacy of Bartlett's test is rather high; therefore it is suitable for factor analysis. Chi Square value is 361.243 which are also very high to justify the condition to ensue with factor analysis. Table-7.25 shows the communalities before and after the extraction of the variables under the fourth section by using Extraction Method: Principal Component Analysis.

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Table-7.25

Measure of Ethical and Human Values: Communalities

Variables	Initial	Extraction
13-A	1.000	.707
13-B	1.000	.512
13-C	1.000	.611
13-D	1.000	.657
13-E	1.000	.509
13-F	1.000	.450
13-G	1.000	.596
13-H	1.000	.660
13-I	1.000	.408
13-J	1.000	.578

Interpretation of Communalities

The average of extractions of 10 variables is 56.872 representing the total variance. Number of factors decided should represent minimum 56.872%.

Table-7.26 displays the Eigen values in terms of the percentage of variances explained using Extraction Method: Principal Component Analysis.

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Table-7.26

Measure of Ethical and Human Values: Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	4.402	44.023	44.023	4.402	44.023	44.023	3.595	35.947	35.947
2	1.285	12.848	56.872	1.285	12.848	56.872	2.092	20.924	56.872
3	.848	8.482	65.353						
4	.787	7.871	73.224						
5	.647	6.469	79.693						
6	.562	5.622	85.315						
7	.477	4.771	90.086						
8	.439	4.394	94.480						
9	.348	3.485	97.965						
10	.204	2.035	100.000						

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Interpretation of Total Variance Explained

Factor-1

The Eigen value for the first factor is 4.402. As it is greater than 1.0, it explains more variance than a single value, in fact 4.402 times as much. Factor- 1 account for a variance of 4.402, which is equivalent to 4.402/10*100 = 44.023% of the total variance.

Factor-2

The Eigen value for the second factor it is 1.285. Since it is greater than 1.0, it explains more variance than a single value, in fact 1.285 times as much. Factor 2 accounts for 1.285/10*100 = 1.2848% of the total variance.

First two factors account for 56.872% variance. Table-7.27 shows the rotated component matrix for the two factors applying Extraction by Principal Component Analysis, Rotation by Varimax with Kaiser Normalization and taking Rotation converged in 3 iterations.

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Table-7.27

Measure of Ethical and Human Values: Rotated Component Matrix

Variables	Component	
	1	2
13-A		.840
13-B	.634	
13-C	.755	
13-D	.516	.626
13-E	.683	
13-F	.629	
13-G	.760	
13-H	.740	
13-I	.544	
13-J		.710

Interpretation of Factors from the Rotated Component Matrix

Fourth section deals with the measurement of ethical and human values. The data analysis showed that statements could be grouped into two factors as reflected below.

Factor-1

The variables that load highly on factor-1 are as follows-

Variable 13-B: Managerial ethics embraces work responsibility, work conscience; ethical work conduct and Sri Guru Granth Sahib provides a better managerial ethics to managers.

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Variable 13-C: Ethics in work is governed by the individual's own attitude to work.

Variable 13-E: Teachings of Sri Guru Granth Sahib if applied to business life, shall improve the quality of business life.

Variable 13-F: The primary function of a business enterprise is not only production and distribution of goods and services but also development of human personality and enrichment of human relationships. These objectives can be better realized through inculcating values enshrined in Sri Guru Granth Sahib.

Variable 13-G: The concept of humanism of Sri Guru Granth Sahib is based on the postulate that all human beings, whatever their inborn nature, are God's creation. It is a sufficient ground for faith in human dignity and interdependence.

Variable 13-H: Humanism of Sri Guru Granth Sahib is based upon the metaphysical identity of man, world and God. This concept of humanism can solve the problem of human relationships in business life.

Variable 13-I: The consciousness of interdependence is the key to solve the numerous problems affecting human relations.

Factor-1 can be labeled as **Ethical and Human values and Wisdom of Sri Guru Granth Sahib/Religious Scriptures**

Factor-2

Variable 13-A: Trustworthiness is a moral value and honesty, truthfulness, integrity, reliability, dependability; promise-keeping, loyalty etc. are the most important ingredients of trustworthiness.

Variable 13-D: Sikh managers can become better managers if they are well groomed in Sikh Philosophy, Sikh Ethos and Sikh Culture.

Variable 13-J: Morals are more important than money and materials.

Factor-2 can be labeled as **Ethical and Human values and Sikh Philosophy**

Interpretation of Factors

Ethical and Human values can measured from the point of view of the wisdom contained in Sri Guru Granth Sahib and the Sikh philosophy or from the point of view of other religions.

The responses of the 99 respondents were tabulated and percentage of various responses was calculated. This statistical data is given below in Table-7.28.

Table-7.28

Measurement of Ethical and Human Values: Percentages

Statement	**SA (%)**	**A (%)**	**UD (%)**	**D (%)**	**SD (%)**
Trustworthiness is a moral value and honesty, truthfulness, integrity, reliability, dependability; promise-keeping, loyalty etc. are the most important ingredients of trustworthiness	61.6	38.4	0	0	0
Managerial ethics embraces work responsibility, work conscience; ethical work conduct and Sri Guru Granth Sahib provides a better managerial ethics to managers	57.6	28.3	11.1	3.0	0
Ethics in work is governed by the individual's own attitude to work	47.5	41.4	5.1	6.1	0
Sikh managers can become better managers if they are well groomed in Sikh Philosophy, Sikh Ethos and Sikh Culture	51.0	33.7	8.2	7.1	0
Teachings of Sri Guru Granth Sahib if applied to business life, shall improve the quality of business life	68.7	24.2	6.1	1.0	0
The primary function of a business enterprise is not only production and	59.6	33.3	6.1	1.0	0

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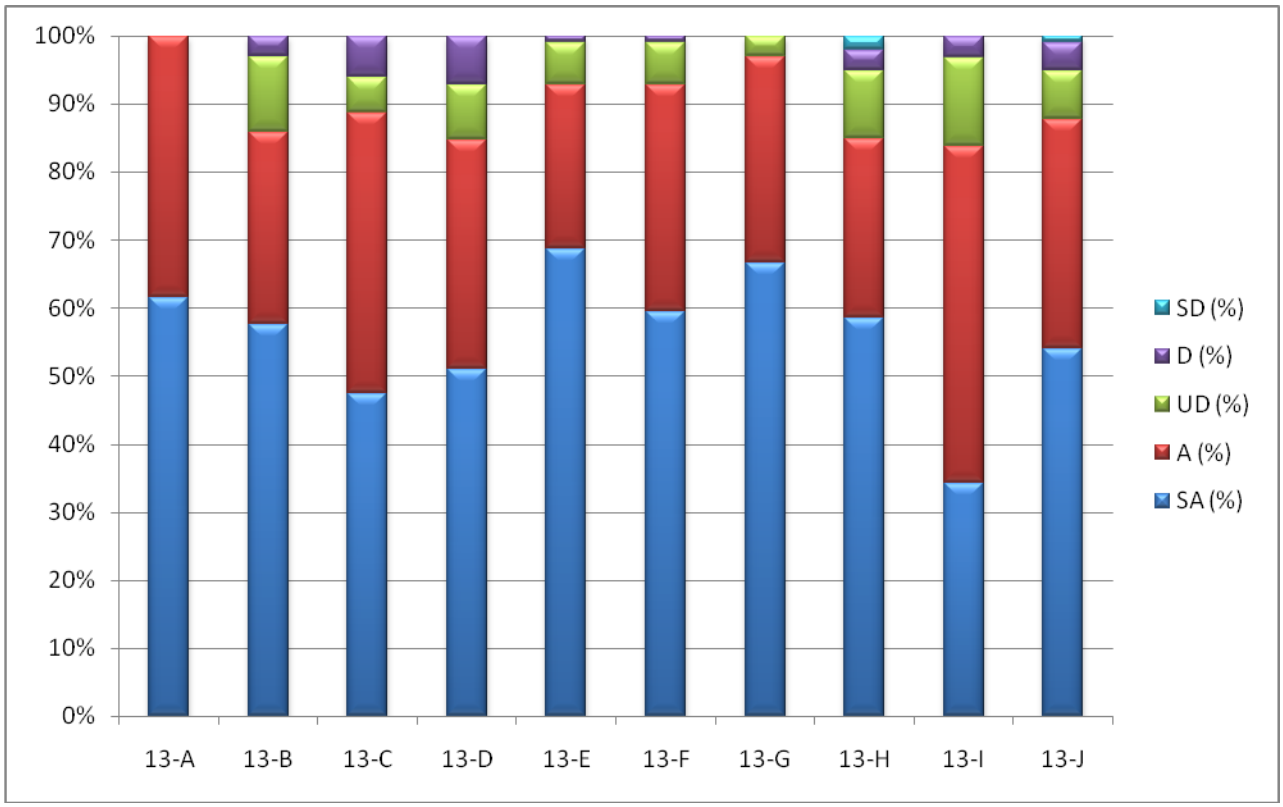
distribution of goods and services but also development of human personality and enrichment of human relationships. These objectives can be better realized through inculcating values enshrined in Sri Guru Granth Sahib					
The concept of humanism of Sri Guru Granth Sahib is based on the postulate that all human beings, whatever their inborn nature, are God's creation. It is a sufficient ground for faith in human dignity and interdependence.	66.7	30.3	3.0	0	0
Humanism of Sri Guru Granth Sahib is based upon the metaphysical identity of man, world and God. This concept of humanism can solve the problem of human relationships in business life	58.6	26.3	10.1	3.0	2.0
The consciousness of interdependence is the key to solve the numerous problems affecting human relations	34.3	49.5	13.1	3.1	0
Morals are more important than money and materials	54.1	33.7	7.1	4.1	1.0

Diagrammatical representation of the data is given below:



Interpretation of Respondents Preferences-

100% (61.6% strongly agree and 38.4% agree) of the total respondents believe that trustworthiness is a moral value and honesty, truthfulness, integrity, reliability, dependability; promise-keeping, loyalty etc. are the most important ingredients of trustworthiness. 57.6% of the total respondents strongly agree and 28.3% of the total respondents agree that managerial ethics embraces work responsibility, work conscience; ethical work conduct and Sri Guru Granth Sahib provides a better managerial ethics to managers. 11.1% are undecided and 3% disagree with the statement. 47.5% of the total respondents strongly agree and 41.4% of the total respondents agree that ethics in work is governed by the individual's own attitude to work. 5.1% are undecided and 6.1% disagree with the statement. 51% of the total respondents strongly agree and 33.7% of the total respondents agree that Sikh managers can become better managers if they are well groomed in Sikh Philosophy, Sikh Ethos and Sikh Culture. 8.2% are undecided and 7.1% disagree with the statement. The notion that teachings of Sri Guru Granth Sahib if applied to business life, shall

improve the quality of business life is believed upon by 92.9% (68.7% strongly agree and 24.2% agree) of the total respondents. 6.1% are undecided and 1% disagree with the statement.

The primary function of a business enterprise is not only production and distribution of goods and services but also development of human personality and enrichment of human relationships. These objectives can be better realized through inculcating values enshrined in Sri Guru Granth Sahib is believed upon by 92.9% (59.6% strongly agree and 33.3% agree) of the total respondents. 6.1% are undecided and 1% disagree with the statement. 66.7% of the total respondents strongly agree, 30.3% of the total respondents agree that the concept of humanism of Sri Guru Granth Sahib is based on the postulate that all human beings, whatever their inborn nature, are God's creation. It is a sufficient ground for faith in human dignity and interdependence and 3% are undecided. 58.6% of the total respondents strongly agree and 26.3% of the total respondents agree that humanism of Sri Guru Granth Sahib is based upon the metaphysical identity of man, world and God. This concept of humanism can solve the problem of human relationships in business life. 11.1% are undecided, 3% disagree and 2% strongly disagree with the statement. 34.3% of the total respondents strongly agree and 49.5% of the total respondents agree that the consciousness of interdependence is the key to solve the numerous problems affecting human relations. 13.1% are undecided and 3% disagree with the statement. 54.1% of the total respondents strongly agree and 33.7% of the total respondents agree morals are more important than money and materials. 7.1% are undecided and only 1% believes that money and material is more important than morals.

On the basis of the above analysis it can be concluded that the Sikh corporate managers are stanch followers of the dictates of the holy Sri Guru Granth Sahib and believe in moral and upright conduct. Some of them are undecided and some disagree that virtuous conduct can reap profits. Such managers need to be guided that the sustainable growth and development is the outcome of value based management.

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7.1.5 Statistical Analysis of the Measure of Social Concerns:

Last section deals with the measurement of social concerns. Reliability Statistics table presenting the actual value for Cronbach's alpha, is shown in the Table-7.29.

Table-7.29

Measure of Social Concerns: Reliability Statistics

Cronbach's Alpha	N of Items
.847	10

The alpha coefficient for the ten items is .847, suggesting that the items have relatively high internal consistency since a reliability coefficient of .70 or higher is considered "good" in most social science research situations.

The Item-Total Statistics table presents the Cronbach's Alpha if Item Deleted in the final column is shown in Table-7.30.

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Table-7.30

Measure of Social Concerns : Item-Total Statistics

Variables	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
14-A	13.47	17.558	.527	.836
14-B	13.56	19.086	.521	.837
14-C	13.63	18.420	.516	.836
14-D	13.29	16.760	.580	.831
14-E	13.36	16.887	.614	.827
14-F	13.57	16.860	.659	.822
14-G	13.51	19.150	.426	.843
14-H	13.64	17.581	.729	.819
14-I	13.44	17.678	.532	.835
14-J	13.63	18.971	.412	.844

Interpretation of the Item-Total Statistics

The removal of any question would result in a lower Cronbach's alpha. Therefore, there is no need to remove these questions.

Table-7.31 depicts the value of Bartlett's Test and KMO measure.

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Table-7.31

Measure of Social Concerns: KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.823
Bartlett's Test of Sphericity	Approx. Chi-Square	365.723
	df	45
	Sig.	.000

Interpretation of KMO and Bartlett's Test

KMO value is 0.823 which is higher than the critical minimum value of 0.5, depicting that the degree of common variance among the ten variables is very good. The sampling adequacy of Bartlett's test is rather high; therefore it is suitable for factor analysis. Chi Square value is 365.723 which are also very high to justify the condition to ensue with factor analysis. Table-7.32 shows the communalities before and after the extraction of the variables under the section by using Extraction Method: Principal Component Analysis.

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Table-7.32

Measure of Social Concerns: Communalities

Variables	Initial	Extraction
14-A	1.000	.497
14-B	1.000	.417
14-C	1.000	.398
14-D	1.000	.743
14-E	1.000	.632
14-F	1.000	.584
14-G	1.000	.325
14-H	1.000	.742
14-I	1.000	.626
14-J	1.000	.681

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The average of extractions of 10 variables is 56.444 representing the total variance. Number of factors decided should represent minimum 56.44%.

Table-7.33 displays the Eigen values in terms of the percentage of variances explained using Extraction Method: Principal Component Analysis.

Table-7.33

Measure of Social Concerns: Interpretation of Communalities Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	4.322	43.221	43.221	4.322	43.221	43.221	3.156	31.556	31.556
2	1.322	13.223	56.444	1.322	13.223	56.444	2.489	24.888	56.444
3	.945	9.448	65.892						
4	.777	7.771	73.663						
5	.705	7.054	80.718						
6	.528	5.277	85.995						
7	.475	4.751	90.746						
8	.383	3.828	94.574						
9	.318	3.181	97.754						
10	.225	2.246	100.00						

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Interpretation of Total Variance Explained

Factor-1

The Eigen value for the first factor is 4.322. As it is greater than 1.0, it explains more variance than a single value, in fact 4.322 times as much. Factor- 1 account for a variance of 4.322, which is equivalent to 4.322/10*100 = 43.22% of the total variance.

Factor-2

The Eigen value for the second factor it is 1.322. Since it is greater than 1.0, it explains more variance than a single value, in fact 1.322 times as much. Factor 2 accounts for 1.322/10*100 = 13.22% of the total variance.

First two factors account for 56.444% variance. Table-7.34 shows the rotated component matrix for the two factors applying Extraction by Principal Component Analysis, Rotation by Varimax with Kaiser Normalization and taking Rotation converged in 3 iterations.

Table-7.34

Measure of Social Concerns: Rotated Component Matrix

Variables	Component	
	1	2
14-A		.636
14-B		.521
14-C	.546	
14-D	.861	
14-E	.774	
14-F	.530	.551
14-G	.552	
14-H	.812	
14-I		.770
14-J		.825

Interpretation of Factors from the Rotated Component Matrix

Last section deals with the measurement of Social Concerns. The data analysis showed that statements could be grouped into two factors as reflected below.

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Factor-1

The variables that load highly on factor-1 are as follows-

Variable 14-C: Organisations should always supply clear and accurate environment information on its products, services and activities to its stakeholders.

Variable 14-D: Those with power should treat others as equals and share the benefits?

Variable 14-E: I treat others as I want to be treated by them and try to create such conditions for my people as I want for myself.

Variable 14-G: Social justice is a must for harmonious social growth and any discrimination on any basis is detrimental to social justice.

Variable 14-I: I believe that one should serve others and give one's best for the good of all (*Sarbat the Bhala*).

Factor-1 can be labeled as **Social Concerns and Social Conduct**

Factor-2

Variable 14-A: Environmental damage has become one of the most crucial problems that people are facing today. I in my organisation always worry about it and make efforts to minimize it.

Variable 14-B: Organisations should always consider the potential environmental impacts when developing new products and services.

Variable 14-F: A Sikh is expected to contribute at least *10% of their wealth/income* called Dasvandh to the needy people of the world or to a worthy cause. I try my best to donate some part of my income for some good cause.

Variable 14-I: A socially responsive organisation is praised and honoured even by those who have no direct concern with it.

Variable 14-J: Trust, Transparency and Truth are the foundations of Corporate Social Responsibility

Factor-2 can be labeled as **Social Concerns and Stewardship**

Interpretation of Factor

The measurement of social concerns can be done by measuring the concern of the corporate towards maintaining the human equality and dignity, protecting natural environment and following good CSR practices.

The responses of the 99 respondents were tabulated and percentage of various responses was calculated. This statistical data is given below in Table-7.35.

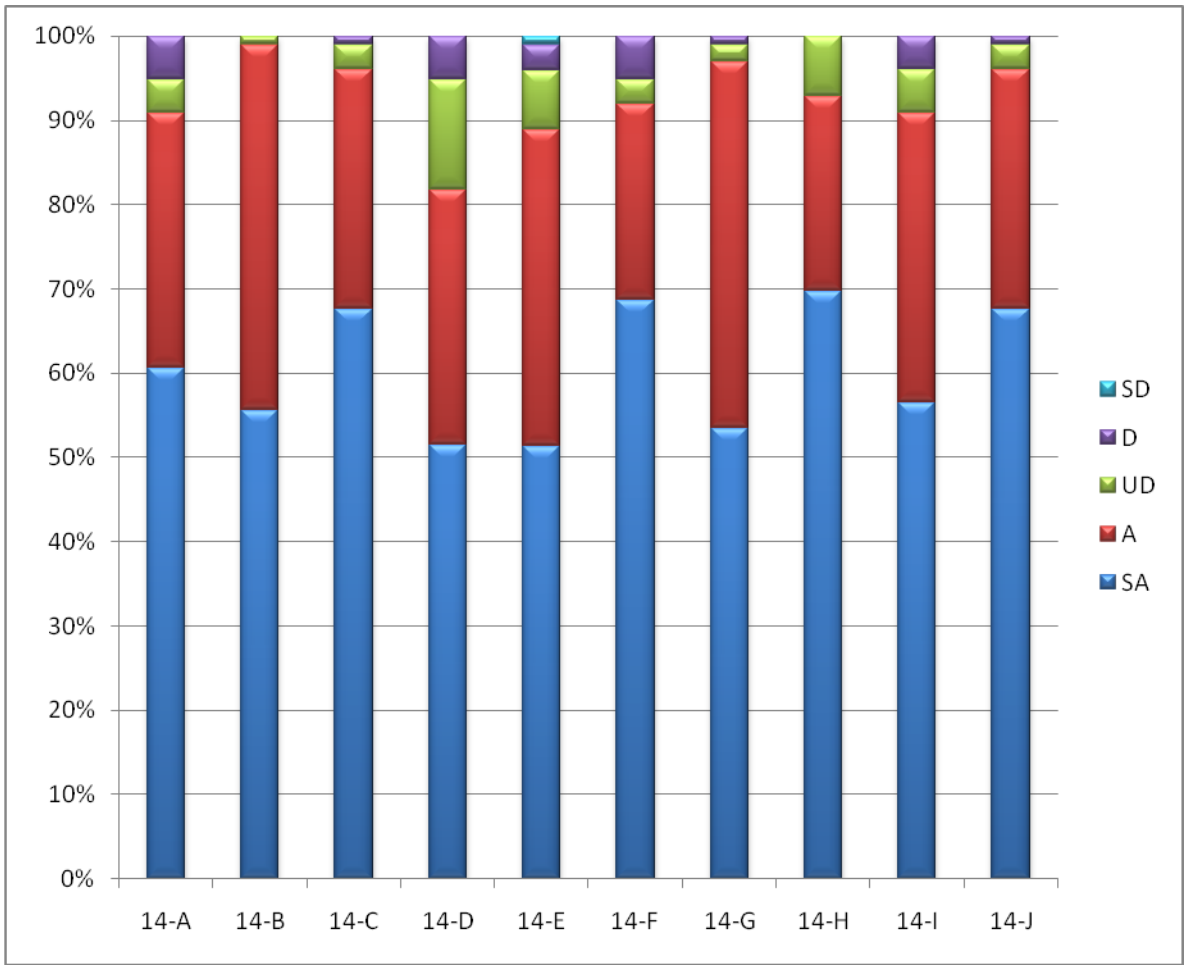
Table-7.35

Measurement of Social Concerns: Percentages

Statement	**SA (%)**	**A (%)**	**UD (%)**	**D (%)**	**SD (%)**
Environmental damage has become one of the most crucial problems that people are facing today. I in my organisation always worry about it and make efforts to minimize it	60.6	30.3	4.0	5.1	0
Organisations should always consider the potential environmental impacts when developing new products and services	55.6	43.4	1.0	0	0
Organisations should always supply clear and accurate environment information on its products, services and activities to its stakeholders	67.7	28.3	3.0	1.0	0

Those with power should treat others as equals and share the benefits?	51.5	30.3	13.1	5.1	0
I treat others as I want to be treated by them and try to create such conditions for my people as I want for myself	51.1	37.4	7.1	3.0	1.0
A Sikh is expected to contribute at least *10% of their wealth/income* called Dasvandh to the needy people of the world or to a worthy cause. I try my best to donate some part of my income for some good cause	68.7	23.2	3.0	5.1	0
Social justice is a must for harmonious social growth and any discrimination on any basis is detrimental to social justice.	53.5	43.4	2.0	1.0	0
I believe that one should serve others and give one's best for the good of all (*Sarbat the Bhala*)	69.7	23.2	7.1	0	0
A socially responsive organisation is praised and honoured even by those who have no direct concern with it	56.6	34.3	5.1	4.0	0
Trust, Transparency and Truth are the foundations of Corporate Social Responsibility	67.7	28.3	3.0	1.0	0

Diagrammatical representation of the data is given below:



Interpretation of Respondents Preferences-

60.6% of the total respondents strongly agree and 30.3% of the total respondents agree that environmental damage has become one of the most crucial problems that people are facing today their organisation always worry about it and make efforts to minimize it. 4% are undecided and 5.1% do not agree with the statement. 55.6% of the total respondents strongly agree, 43.4% of the total respondents agree that organisations should always consider the potential environmental impacts when developing new products and services and 1% are undecided. 67.7% of the total respondents strongly agree and 28.3% of the total respondents agree that organisations should always supply clear and accurate environment information on its products, services and activities to its stakeholder's. 3% are undecided and 1% does not agree with the statement. 51.5% of the total respondents strongly agree and 30.3% of the total respondents agree that those with power should treat others as equals and share the benefits. 13.1% are undecided and 5.1% do not agree with the statement. 51.1% of the total respondents strongly agree and 37.4% of the total

respondents agree that they treat others as they want to be treated by others and try to create such conditions for their people as they want for themselves. 7.1% are undecided, 3% does not agree and 1% strongly disagrees with the statement. 68.7% of the total respondents strongly agree and 23.2% of the total respondents agree that as a Sikh is expected to contribute at least *10%* of their wealth/income called *Dasvandh* to the needy people of the world or to a worthy cause. They try their best to donate some part of the income for some good cause. 3% are undecided and 5.1% does not agree with the statement. 53.5% of the total respondents strongly agree and 43.4% of the total respondents agree that social justice is a must for harmonious social growth and any discrimination on any basis is detrimental to social justice. 2% are undecided and 1% does not agree with the statement. 69.7% of the total respondents strongly agree, 23.2% of the total respondents agree that I believe that one should serve others and give one's best for the good of all (*Sarbat the Bhala*) and 7.1% are undecided. 56.6% of the total respondents strongly agree and 34.3% of the total respondents agree that a socially responsive organisation is praised and honoured even by those who have no direct concern with it. 5.1% are undecided and 4% does not agree with the statement. 67.7% of the total respondents strongly agree and 28.3% of the total respondents agree that trust, transparency and truth are the foundations of Corporate Social Responsibility. 3% are undecided and 1% does not agree with the statement.

From the above analysis it can be concluded that most of the Sikh corporate managers are aware of the duties that they and their institutions have towards all the stakeholders. A very few do not acknowledge their duty towards society at large thus they need to be tutored that keeping in line with the teachings of Sikhism they need to act as stewards and protectors of the natural environment and people.

7.1.6 Statistical Analysis of the most preferred values of the Sikh Corporate Managers-

The Sikh corporate managers were asked to list out the most important values that they think can make best contribution to their organisation. The respondents came up with 59 cherished values which have been grouped as per the perception of the researcher in Table-7.36.

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Table-7.36

Clusters of Values

Core Value	Values
Honesty	Honesty, Truthfulness, Transparency, Reliability, Accountability & Transparency, Loyalty, Openness, Integrity, Moral Character & Values, Ethical Conduct, Sincerity, Ethics & Values, Sharing
Work Ethics	Work Ethics, Dedication, Commitment, Punctuality, Go-getter approach, Responsibility, Team-work, Discipline, Morale, Flexibility, Motivation, Confidence, Hard-Work, Operational Excellence, Diligence, Co-operative, Determination, Power, Time management, Communication, Leadership
Equality & Respect	Equality, Unprejudiced, Unity, Respect, Humility, Cordial relations with workers, Patience, Tolerance, Respect human values, Devotion, Religious
Consciousness	Environmental Awareness, Social Awareness & obligations, Law Abiding, Focus on customers, Creativity &innovation, Knowledge, Focus on goals
Empathy	Empathy, Compassion, Congenial environment, Faith in co-workers, Trust in workers, Courteous

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Interpretation of the most preferred values:

The values listed by the respondents have been grouped into five core values. These are Honesty, Work Ethics, Equality & Respect, Consciousness and Empathy. Under Honesty those values have been grouped that depict the honesty and transparency in the work and conduct of the manager which stems from his strong moral, ethical and religious values. Under work ethics those values have been listed which are essential for the effective running of the organisation like dedication, commitment, time management, communication and leadership. Since managers need to get the work done through and with people so he should treat his people with reverence thus such values have been grouped under Equality and Respect. The next group is of general Consciousness. A manager needs to be aware of all the laws of the land and his duties towards the stakeholders thus these values have been grouped as Consciousness. Manager should not act only as a boss but should be a mentor as well as a facilitator to reap desired results from the subordinates therefore these values have been grouped as Empathy.

Table-7.37 shows the percentage breakdown of the values as value-1, value-2 and value-3 in the order of the preference.

Table-7.37

Clusters of Values: Percentage of Preferred Values

Core Value	Value-1	Value-2	Value-3	Total Average
Honesty	45%	37%	27%	36%
Work Ethics	27%	34%	33%	31%
Equality & Respect	13%	12%	08%	11%
Consciousness	11%	12%	13%	12%
Empathy	04%	05%	19%	09%

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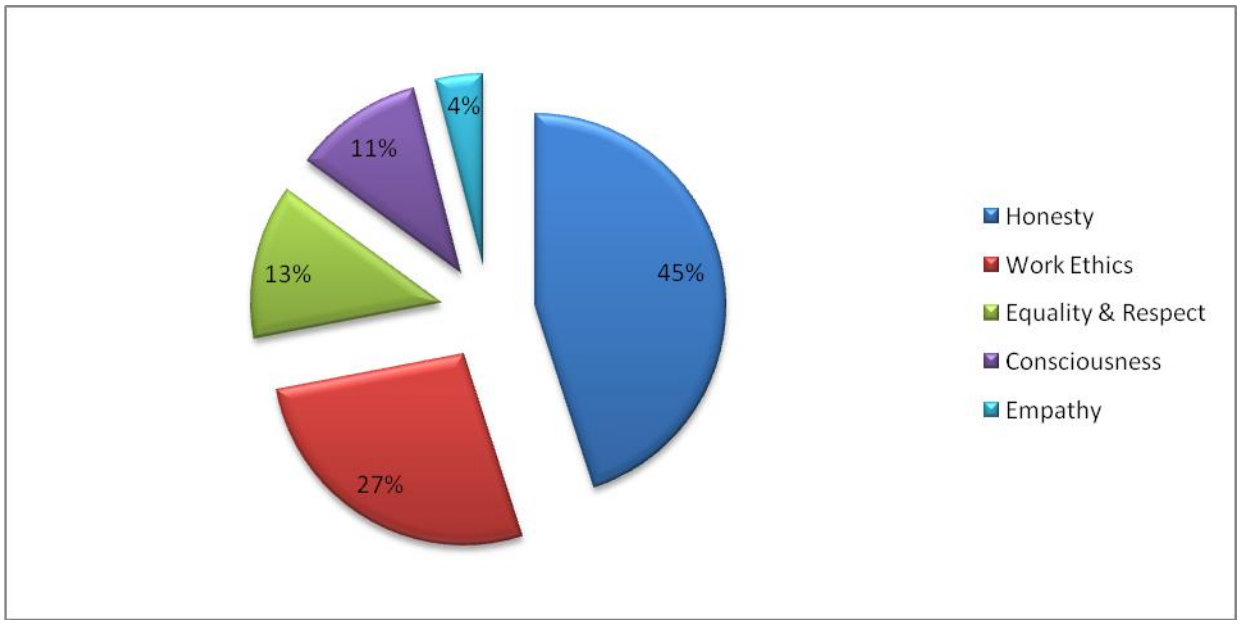
Diagrammatical representation of the data is as given below-



Statistical Interpretation of the most preferred values:

The respondents were asked to list the value in the order of the preference as value-1 being most preferred and so on. 45% of the total respondents rated honesty as value-1 showing that they feel that it is the most important value for the success of the organisation, 37% of the total respondents rated it as value-2 and 27% as value-3. 27% of the total respondents rated work ethics as their value-1 depicting that they feel that ethical and value-based conduct can lead to sustainable growth and development of their organisation, 34% of the total respondents rated it as value-2 and 33% rated it as value-3. The values of Equality & respect, consciousness and empathy were rated as value-1 by 13%, 11% and 4% of the total respondents respectively.

The total of 36% respondents opted for honesty in its many forms as the most esteemed value, 31% of the total respondents feels that work ethics can contribute significantly to the success of their organisation. 12%, 11% and 9% of the total respondents choose the value of consciousness, equality& respect

and empathy respectively as being instrumental in the success of an organisation.

7.2 CONCLUSION:

To conclude, it can be said that most of the Sikh corporate managers are religious by nature and this fact has a positive bearing on their behaviour and makes them effective, ethical and socially responsible managers. The analysis clearly depicts that religion plays an affirmative role in the lives of the people of Sikh community and contributes in making them better managers. It was found that most of the Sikh corporate managers follow the dictates of *Sri Guru Granth Sahib* in their conduct. On the basis of factor analysis, it can be said that the true measure of individual religiosity/spirituality is the measure of individual's connectivity with God, with work-place and with the universe at large. Similarly, the leadership values can be measured by studying the human and social values of the managers and his personal characteristics. To be efficient he has to be a mentor and facilitator to his subordinates. The measure of managerial motivation is the measure of individual religiosity, dedication to work and attribute of selflessness. A manager can be a motivator if he himself is the personna of ethical conduct and stands by the set code of conduct. *Sri Guru Granth Sahib* and the Sikh philosophy is the storehouse of ethical and human values and these can be measured on the parameters of the Sikh scripture and Sikh philosophy or from the point of view of other religions. The measurement of social concerns can be done by measuring the concern of the corporate towards maintaining the human equality and dignity, protecting natural environment and following good CSR practices. Most of managers consider honesty to be the most important ingredient for the success of any organisation followed by ethical conduct.

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8

SUMMARY

AND

SUGGESTIONS

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8.1. INTRODUCTION:

Management has become a part and parcel of everyday life, be it at home, in the office or factory and in government. In all organizations, where group of human beings assemble for a common purpose, management principles come into play through the management of resources, finance and planning, priorities, policies and practice.

Management is the process of designing and maintaining an environment in which individuals, working together in groups, efficiently accomplish selected aims. Management creates harmony in working together, equilibrium in thought and action, goals and achievements, plan and performance, produce and market.

8.1.2 MANAGEMENT PERSPECTIVES:

Management Perspectives provide an overview of the principles, skills, challenges and the other factors which the managers have to face today. These include the theoretical framework, ideas and techniques which can be applied to day-to-day work of an organization like planning, decision making, leadership, motivation, communication, human resource management, corporate social responsibility, change management and managerial skills and mantras required for effective and efficient working of the organization.

8.1.3 NEED TO RECONNECT TO THE ROOTS:

There is more to management than just earning profits and more to the role of a manager than achieving the organisational objectives. He has to become the watch dog to see that nothing detrimental is done by the company at the cost of the stakeholders. He has to stay connected to the roots of his religion and culture while performing his job. Sharma (2001) argues that for a management system, to be effective, has to be rooted in the cultural soil of the country, where it is practiced. Many communities and countries in the world are now trying to discover and explore their own system of management, which includes accounting and financial management, human resource management, corporate governance, and also CSR (Muniapan, 2008). Not only eastern world

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but the western world of business is also realizing the need to reconnect to the roots of their religion and culture and to infuse their working with morals and ethics.

8.1.4 MANAGEMENT AND OTHER RELIGIONS:

The concept of modernization without westernization is catching up with management thinkers, especially in the eastern world. Need is to act globally while staying rooted to the local values, norms and culture. Corporate world in the eastern region is going under the safe haven of religion. All the religions encourage serving the society, promoting the people's well being and safeguarding the natural resources. Buddhism lays emphasis on ethics, virtuous behaviour, morality and precept. It advocates purity of thought, word, and deed. Christianity is centered on the life and teachings of Jesus from the New Testament. Its teachings call for ethical, spiritual, and just behaviour. Taoism advocates imbibing of three gems of Tao i.e. compassion, moderation, and humility. Islam believes that followers should strive to attain religious and moral perfection. Confucianism focuses on human morality and right action. It is a system of moral, social, political, philosophical, and quasi-religious thought. Hinduism preaches: have no personal interest in the event but carry out the duty as the duty of the lord and do not be affected by the results.

8.1.5 BRIEF INTRODUCTION TO SIKHISM:

The Sikh religion is the most modern, scientific, unique and all embracing religion. It is modern because when we look at the history of main religions of the world, it not only appears to be the youngest of all- hardly five hundred years old- but also proves to be the most time-relevant. It is scientific because, though it is believed that faith and logic can’t go together, the whole of the philosophy on which Sikh religion is based, is by and large, fully logical, rational, objective and scientific. The religion is unique not only in its form and faith but in its content, philosophy, traditions, culture and history as well. It is all embracing because it is based on the principle of fatherhood of God and brotherhood of mankind, not confined to the people belonging to any particular

class, creed, community or geographical area but taking in its fold the whole mankind.

Sri Guru Granth Sahib is the holy scripture of the Sikhs, which manifests the wisdom of great sages and saints. It contains the Hymns of thirty- six holy spirits of whom only six were Sikh Gurus and of the remaining thirty, fifteen were Hindu and Muslim saints, four were followers of the Gurus and eleven were Bards who were called `*Bhatta*' or Brahmin scholars – thus giving it a pluralist outlook and universal appeal. The scripture has been open to the whole mankind and it is not confined to any one sect, community or geographical region. The decision of the tenth Sikh Master to pronounce *Sri Guru Granth Sahib* as the Guru is totally new in the history of religions and it has given the Sikh religion a new meaning, a new direction and a new dimension. The wisdom enshrined in *Sri Guru Granth Sahib* can transform the mankind from ordinary to extra-ordinary, propounding a complete life-style and demolishing away the walls of falsehood, ignorance and ego. *Sri Guru Granth Sahib* gives message for spiritual development as well as human development including management effectiveness. *Sri Guru Granth Sahib* has many treasures to contribute in different areas of management like leadership, motivation, ethics and CSR.

8.2 RESEARCH DESIGN:

8.2.1 NEED AND SIGNIFICANCE OF THE STUDY:

Management thinkers today are exploring religion, philosophy, transpersonal psychology, meditation and many other spiritual schools of thought in the field of organizational management. The recourse to ethical and value-based dimensions of management practices appears inevitable for the future of corporate management and boosting the confidence of investors and faith of the society in the corporate sector. The review of existing literature on the subject indicates that a lot of work has been done on different management perspectives in Islam, Christianity, Hinduism, Jainism and Buddhism but the Study of Sikhism in relation to Management Perspectives is totally neglected and unexplored area for research work.

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Hence, the present study **Management Perspectives in Sikhism** is aimed at formulating and systematizing the intuitive wisdom of *Sri Guru Granth Sahib,* the sacred scripture of the Sikhs, along with studying the life history and experiences of the Sikh Gurus in order to guide the corporate world and its mentors in their managerial pursuits. It is assumed that the sacred scripture, *Sri Guru Granth Sahib*, can show them the path of righteous and honest deeds. The study also includes the analysis of Sikh corporate managers regarding their management styles and makes an endeavor to find on them the impact of the values and wisdom of *Sri Guru Granth Sahib* in their conduct as managerial leaders. The study is significant in being the maiden attempt in the said field. It will enlighten the corporate world as well as the whole society about the management perspectives in Sikhism.

8.2.2 OBJECTIVES THE STUDY

The basic research mission of the study is to develop and disseminate research findings for the effective management of organizations according to the divine knowledge as enunciated in the holy *Sri Guru Granth Sahib* and to explore and construe the different managerial perspectives from the life history of the Sikh Gurus and wisdom enshrined in *Sri Guru Granth Sahib.* More specifically the following are the objectives of the study:

6. To explore and interpret the lessons of managerial sagacity from the available life history of Sikh Gurus.
7. To explore, formulate and systematize the intuitive wisdom of *Sri Guru Granth Sahib* for effective and efficient value-based management.
8. To study the managerial styles of corporate Sikh managers.
9. To find out the impact of the values and wisdom of *Sri Guru Granth Sahib* on the working of corporate Sikh managers.
10. To give suggestions for better management of organizations in the light of the life history of the Sikh Gurus and the philosophy of *Sri Guru Granth Sahib.*

8.2.3 SCOPE OF THE STUDY

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The study includes the detailed analysis of both the original and English translation of the holy *Sri Guru Granth Sahib* and the available literature on the life history, experiences and teachings of the Sikh Gurus in order to find out the managerial sagacity for value-based management. For the purpose of analyzing the managerial styles of corporate Sikh managers and to find the impact of the values and wisdom of *Sri Guru Granth Sahib* on the working of corporate Sikh managers, the respondents are selected in a manner so as to cover the widest possible spectrum of the corporate sector.

8.2.4 SAMPLE OF THE STUDY

The sample of the study consists of 100 corporate Sikh managers based in the country. The selection criterion aimed at covering as many sectors of the industry as possible. These include banking, insurance, finance, manufacturing, education and other service sectors of the economy. As the research is exploratory in nature, the non-probability sampling technique is used to select the sample. Hence, the respondents have been selected on the basis of their accessibility and the purposive personal judgment of the researcher.

8.2.5 METHODOLOGY OF THE STUDY

The research is mainly exploratory in nature and is based on qualitative research methodology called hermeneutics, which is the interpretation of ancient, classical or religious literature. The researcher had a detailed study of the holy *Sri Guru Granth Sahib* in the light of management perspectives to identify the lessons of value-based management. The literature relating to the life history of the Sikh Gurus has also been interpreted using hermeneutics to find out the lessons of managerial sagacity.

The empirical research methodology is used for studying the viewpoint of the corporate Sikh managers. For this purpose, five point Likert scale questionnaire was used as the measuring instrument for finding out the impact of the values and wisdom of S*ri Guru Granth Sahib* on the selected Sikh managers. To find out the management styles of the corporate Sikh managers, the Management Style Standardized Questionnaire as designed and structured

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by REHMA Group was used. The respondents were also given one open-ended question at the end of the questionnaire to find out their three important values that they feel can make best contribution to the organisation. The research questionnaire was forwarded to the selected Sikh managers through post as well as through e-mail with clear instructions regarding the purpose of the study. Total 107 responses were received but because of incomplete information 8 questionnaires were rejected. Thus, the study is finally based upon the responses of 99 respondents.

8.2.6 DATA ANALYSIS AND STATISTICAL PROCEDURE

The completed questionnaires were numbered on return for easy reference. The information obtained through these questionnaires was coded and clustered on MS Excel sheet. The data sheet with the coded responses was used in the Statistical Package for Social Science (SPSS) to analyze the responses. The following tools and tests were mainly applied for the analysis:

Chronbach Alpha:

Cronbach's Alpha is a coefficient of reliability. The internal consistency of the questionnaire was tested with the help of this coefficient.

Barlett's test of sphericity and KMO (Kaiser-Meyer-Olkin) measure of sampling adequacy:

Barlett's test of sphericity is one of the statistics associated with factor analysis. It was developed to test if common factors existed in a group of variables. It is a test used to examine the hypothesis to check if the variables are uncorrelated in the population and to check if common factors existed.

Factor Analysis:

Factor analysis is used for theory development and for data reduction. It does this by seeking underlying unobservable (latent) variables that are reflected in the observed variables (manifest variables). It is based on how closely various items are related and how they form factors. Each factor (dimension) represents several items.

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Factor analysis was made to reduce the number of statements into some common factors. These common factors were then analysed to find out the impact of values and wisdom of *Sri Guru Granth Sahib* on them. Frequency tables were prepared to know the preferences of respondents regarding their leadership styles and finally a complete score sheet was drawn to find the dominant and back-up leadership styles of the corporate Sikh managers.

Besides, percentage technique of analysis, simple mean, graphs and pie-charts were also used to make the analysis more meaningful.

The open-ended question inputs on personal values of employees were coded and clustered firstly according to the degree that the value was explicitly named by the respondent e.g. honesty. Secondly, the remaining inputs were clustered accordingly to the commonality and themes were assigned to each cluster. These values were finally determined to know their relevance in the successful running of the organization.

8.2.7 ORGANISATION OF THE STUDY

The study is organized into the following chapters:

9. Introduction
10. Review of Literature
11. Research Design
12. Lessons of Managerial Sagacity from the Life History of Sikh Gurus
13. Management Wisdom in Sri Guru Granth Sahib
14. Management Styles of Corporate Sikh Managers
15. Impact of Values and Wisdom of Sri Guru Granth Sahib on Corporate Sikh Managers
16. Summary and Suggestions

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8.2.8 LIMITATIONS OF THE STUDY

- The study is based on the interpretation of the researcher of the sacred *Sri Guru Granth Sahib* and the life histories of the Great Gurus. It is totally a qualitative research which cannot be tested with any empirical data.
- It is quite possible that the interpretation of the researcher may not match with the wisdom which the Sikh Gurus have given to the world at large.
- The study is based on the responses given by the respondents in the questionnaire. It may be possible that some of the respondents may not be representing their true opinion or the values really possessed by them.
- The respondents were contacted through email or by post. The results would be different if they were interviewed personally.

8.3 FINDINGS OF THE STUDY

8.3.1 LESSONS OF MANAGERIAL SAGACITY FROM THE LIFE HISTORY OF SIKH GURUS:

Sikh means the seeker of the truth. The word Sikh is derived from the Sanskrit word *shishya* which means disciple or student and the Sanskrit meaning of the word 'Guru' is teacher, honoured person, religious person or saint. In the Sikh religion, the title Guru applies only to the ten Gurus who founded the religion, beginning with Guru Nanak Dev, the first Guru and Guru Gobind Singh, the last Guru in human form. When Guru Gobind Singh left this world, he declared *Sri Guru Granth Sahib*, the final Sikh *Guru*. The concept of *Guru* embraces more than the ten Gurus. The *Gurbani* (utterance of the Guru) is embodied in the scripture. Since the death of Guru Gobind Singh in 1708, it has been consulted and venerated as a living guide, known as *Sri Guru Granth Sahib* (Nesbitt, 2005). The Sikh Gurus are to be perceived as one soul in the form of ten bodies transmigrating from one form to another. The Gurus were enlightened and progressive souls whose purpose in life was the spiritual and moral fortification of the people. The teaching of the gurus sought to enlighten people to live righteous and spiritually fulfilling lives with truth, dignity, honour and liberty. During the span of 239 years, the Sikh Gurus laid down within the sacred scriptures, the rules and guidelines that enshrine the

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way of living that was to be followed by all practising disciples of this religion. The Sikh Gurus were an epitome of virtues, righteous actions and honourable conduct. They were the examples of virtuous and moral living.

8.3.1.1 GURU NANAK DEV:

Guru Nanak Dev was the first Sikh Guru and the founder of the Sikh religion. He preached the equality of all humans. Guru Nanak Dev preached that all people are the children of one God. During a time of great social disarray and religious decay, Guru Nanak Dev spoke against tyranny, social injustice, religious hypocrisy, empty rituals and superstitions and also rejected the Hindu practices of caste system, fasting and pilgrimage, animal sacrifice, omens, austerities and idolatry. He travelled extensively throughout India and foreign lands to spread his message and his preaching's were in consonance with the life he led. Guru Nanak Dev laid forth three basic principles by which every human being should abide: Earn an honest living as a householder, remember the name of God at all times, and share a portion of your earnings with the less fortunate.

Lessons of Managerial Sagacity from the Life History of Guru Nanak Dev:

Guru Nanak Dev was the first leader of the Sikhs and so enigmatic was his personality that even after 543 years, he has a large following and people still look upon his word and seek guidance from his preaching and his life stories. Guru Nanak Dev was an embodiment of acumen, judiciousness, compassion, devotion and truth. He taught the profoundest truths, using metaphors and symbolic presentations. He was apostle of love and modesty. By his magnetic and charismatic personality, he mesmerized millions of people in his lifetime. He was respected alike by Hindus as well as Muslims. The lessons from his life history regarding managerial sagacity include a Clear Plan and Vision, Effective Communication, Structured the Congregations, Path of Truth and Enlightenment, Philanthropy/Concept of Social Responsibility, Honest Means of Living, Re-engineering of Personalities, Equality of Mankind, Cultivation of Inner Strength and Succession on Merit. He gave the model of moral living *of Kirat Karna, Naam Japna* and *Vand Chakkna.*

8.3.1.2 GURU ANGAD DEV:

Guru Angad Dev compiled the hymns of Guru Nanak Dev and spread his teachings and collected the life story of Guru Nanak Dev, known as the *Janam Sakhi*. He introduced *Gurmukhi* script and encouraged people to learn Punjabi which was at that time the language of the masses. For this, he started a school at Khadur Sahib to teach children the Gurmukhi alphabet. The Guru told Bhai Gurdas, his purpose was to make the Granth into an ample volume.

Lessons of Managerial Sagacity from the Life History of Guru Angad Dev:

Guru Angad Dev was instrumental in taking Sikhism from its infant stage to the next stage. He laid the foundation of a Sikh community that was pious, educated and enlightened. Guru Angad Dev believed in the service and well-being of all mankind, and not just of his own followers. He emphasized the need for character building rather than performance of rituals and formalities. Guru Angad Dev motivated his Sikhs to follow the path where enlightenment could be achieved through service and good actions, devotion and worship of one God. In his own style, Guru Angad Dev was able to take Sikhism to its pinnacle. The lessons from his life history regarding managerial sagacity include Harmony between Thought and Action, Upliftment of Society/ Empowering People, Emphasis on Physical and Spiritual Growth, Women Empowerment, Egalitarianism, Fearlessness, Ethics of Honest Work, Sustainability of the Mission, Devotion and Obedience to the Master and Meritorious and Impartial Succession.

8.3.1.3 GURU AMAR DAS:

Guru Amar Das, the third Sikh Guru, institutionalized the free community kitchen called *langar* among the Sikhs. He preached the equality of people and tried to encourage the idea of women's equality. He tried to free women from the practices of *purdah,* wearing a veil, and advocated strongly against the practice of *sati,* the ritual of a Hindu woman burning herself alive husband's funeral pyre. He was known for his commitment and dedication to the service of the Guru.

Lessons of Managerial Sagacity from the Life History of Guru Amar Das:

Guru Amar Das was a model of benevolence and kindheartedness. His teachings were simple. "Do good to others by giving good advice, by setting a good example and by always having the welfare of mankind in your heart" (Dhillon, 1999). He gave the perfect style of leadership implying that a leader should always be there for his followers guiding by precept and practice with the general well-being of all as essence of all decisions. The lessons from his life history regarding managerial sagacity include Concept of *Pangat* and then *Sangat,* Established the Sikh Administration System, Prohibited the Practice of Baseless Rituals, Embodiment of Compassion, Passionate and Zealous Worker and Social Responsibility.

8.3.1.4 GURU RAM DAS:

Guru Ram Das founded the city of Amritsar in 1574. He standardised the Sikh marriage ceremony, known as the *Anand Karaj* and stressed the importance of hymn singing, which remains an important part of Sikh worship even today. He was instrumental in spreading Sikhism in North India and worked for creating an organized structure of Sikh society.

Lessons of Managerial Sagacity from the Life History of Guru Ram Das:

Guru Ram Das was a man of simple and austere thinking and even as a young boy; he preferred the company of holy men. He was the possessor of a grand spirit of service, pleasing manners and refined behaviour which made him earn the love of all who came in contact with him. The lessons from his life history regarding managerial sagacity include Centre of Spirituality and Trade, Strengthened the Sikh Organisation, Benevolence, Reverence and Humility, Veracity and Honesty and Social Reforms.

8.3.1.5 GURU ARJAN DEV:

Guru Arjan Dev compiled the *Adi Granth* in 1604. He built a splendid *Gurudwara* in the middle of the holy tank. Holy tank was constructed by Sri Guru Ram Das. This *Gurudwara* was named *Harmandir Sahib*. Later on, the English started calling it Golden Temple due to its golden look caused by its

gold plating by Maharaja Ranjit Singh. He composed the prayer of peace, *Sukhmani Sahib.* He started the practice of tithe, contributing one tenth of one's earnings for community purposes. Guru Arjan Dev was the first Sikh Guru to be martyred. He was imprisoned and martyred in 1606 by Emperor Jahangir for not amending the Adi Granth, the Sikh holy book. Guru Arjan Dev was made to sit on a scorching iron plate and had boiling sand poured over his body. Guru Arjan Dev bore the pain and sat there chanting hymns.

Lessons of Managerial Sagacity from the Life History of Guru Arjan Dev:

Guru Arjan Dev gave a distinct identity to the Sikhs by building the *Harmandir Sahib* at Amritsar and by compiling the *Adi Granth* which was later called *Sri Guru Granth Sahib*. In his martyrdom he conveyed the message to his followers that they must always face bravely the evil, cruelty, oppression and injustice. The fourth brilliant successor of Guru Nanak Dev, Guru Arjan Dev was a dynamic personality- social reformer, spiritual mentor of high order, moral disciplinarian, organizer, a great litterateur, a systematizer and a thoroughly conscious being devoted to the cause of truth on earth. Because of his accomplishments and devotion to the higher causes, he grew to be the cynosure of the people and a force to reckon with (Gandhi, 2007). The lessons from his life history regarding managerial sagacity include Harmandir Sahib, the Symbol of Tolerance Towards All, Compilation of the Text of Wisdom for Generations to Come, Knowledge and Acumen, Acknowledgement and Appreciation of Effort, Value of Good Company, Protector of Needy and Healer of Sick, *Masand* System and Concept of *Daswand,* Cultivation of Skills, Humility in Character and Personification of Tolerance.

8.3.1.6 GURU HARGOBIND:

Guru Hargobind transformed the Sikhs by introducing martial arts and weapons for the defense of the masses. He put on two swords - one signifying *miri*, temporal power, and other *piri*, spiritual power. He donned the attire of a soldier to fight against the atrocities of the Mughal rulers. He fought four battles with the Mughal rulers who were forcing people to convert into Muslims. He was imprisoned in the fort of Gwalior for one year. When he was

released, he insisted that his 52 fellow prisoners, who were Rajput kings, should also be set free.

Lessons of Managerial Sagacity from the Life History of Guru Hargobind:

Guru Hargobind was very brave and benevolent. He was innovative and daring as he introduced the concept of saint-soldier and was known as True king, *Sacha Patshah*. Guru Arjan Dev trained Guru Hargobind in languages, philosophy, astronomy, medicine, science and public administration, along with training in martial art and horse-riding. He became popular for his concern for the underprivileged and the vulnerable. The lessons from his life history regarding managerial sagacity include New Turn to Sikh Way of Life, Defined Seat of Temporal Authority, Combat Oppression and Injustice, Emphasis on Military Training and Considerate and Empathetic.

8.3.1.7 GURU HAR RAI:

Guru Har Rai continued the military traditions started by his grandfather, Guru Hargobind. He maintained the honour of Sri Guru Granth Sahib by refusing to modify its contents. During his time, Sikhism became more popular and stronger. The Guru passed on the Guruship to his son, Guru Harkrishan, when the latter was at the age of only five.

Lessons of Managerial Sagacity from the Life History of Guru Har Rai:

Guru Har Rai was compassionate and merciful and possessed the knowledge of medicine. Keeping pace with the times, he furthered the military traditions and kept 2200 mounted soldiers at all times. Guru Har Rai was well versed in languages, swordsmanship, archery and horse-riding. He was a pious, polite and soft-hearted person and dedicated his life to the service of mankind and was always immersed in the meditation of God's Name. The lessons from his life history regarding managerial sagacity include Environmental Sensitivity, Humanitarian Service, Self-dependent, Prerequisites of Good Governance, Disciplined Way of Life and Trust in Followers.

8.3.1.8 GURU HAR KRISHAN:

Guru Har Krishan was bestowed with Guruship at the age of five. He cured the sick during a smallpox epidemic in Delhi. *Gurdwara Bangla Sahib* in New Delhi was constructed in the Guru's memory as he had stayed there during his visit to Delhi. Before Guru Harkrishan died of smallpox at the age of eight, he nominated his granduncle, Guru Tegh Bahadur, as the next Guru of the Sikhs.

Lessons of Managerial Sagacity from the Life History of Guru Har Krishan:

Guru Har Krishan was a person of confidence, astuteness and intelligence. Even though he attained Guruship at a very tender age, he commanded great respect and reverence of devotees of the Sikh religion and general masses due to his enigmatic personality. He dedicated his life for the well-being of the people. The lessons from his life history regarding managerial sagacity include Born Leader and Divine Spirit, Intelligence and Astuteness, Confidence, Magnanimous Devotion to Others and Epitome of Sensibility and Courage.

8.3.1.9 GURU TEGH BAHADUR:

Guru Tegh Bahadur founded the city of Anandpur Sahib. He was responsible for saving Kashmiri Hindu *pandits* who were being persecuted by the Mughals. He laid down his own life to protect the freedom of religion of Kashmiri Hindu *pandits*. Today Gurdwara Sis Ganj in Chandani Chowk, New Delhi sanctifies the place where he was martyred. Gurdwara Rakab Ganj Sahib in New Delhi is located where the great Guru's body was cremated.

Lessons of Managerial Sagacity from the Life History of Guru Tegh Bahadur:

Guru Tegh Bahadur travelled far and wide, spreading the message of Guru Nanak Dev and dispelling superstitions and ritualistic behaviour. He visited core Sikh communities to infuse enthusiasm and confidence in the people. He was a blend of a prophet and a martyr. His poetic verses and hymn conveyed the understanding of the veracity of a disciplined spiritual order,

philosophical acumen and divine enlightenment. The lessons from his life history regarding managerial sagacity include Protection of Human Rights, Forbearance and Acceptance of Diversity of Faith and Conviction, Social Uplift of the Society, Settlement of Disputes through Negotiations, Forgiveness and Mercy, and Courageous and Valiant.

8.3.1.10 GURU GOBIND SINGH:

Guru Gobind Singh was the tenth guru of the Sikhs. He became Guru at the age of nine after his father, Guru Teg Bahadur, the ninth guru, was martyred by Aurangzeb. He inculcated the spirit of both saintlihood and soldiership in the minds and hearts of his followers and prepared them to fight oppression in order to restore justice, peace, equality, righteousness and to uplift the down-trodden people in the time that was fraught with danger due to the forcible conversions by the Mughal rulers of their Hindu subjects to Islam. Guru Gobind Singh took upon himself the task of motivating people to rise against this oppression and in 1699, he baptized the Sikhs and created a highly dedicated army of saint-soldiers called the Khalsa. He authored the hymns - *Jaap Sahib* and *Chaupai* and wrote his autobiography, the *Bichitra Natak*. He motivated common man to convert into a distinct and solidified individual. Guru Gobind Singh and the Sikh army had in several encounters with the Mughal army and bore the onslaught of a mighty enemy and stood firm as a distinct and sovereign entity. He lost his four children and his mother to the cause of virtuousness. Guru Gobind Singh instructed the Sikhs to follow Sri Granth Sahib as the Guru after him.

Lessons of Managerial Sagacity from the Life History of Guru Gobind Singh:

Rarely in the annals of human history does there appear a person capable of awakening the human heart's noblest virtues to such an extent that an entire nation dynamically expresses the finest of its inherent qualities as Guru Gobind had done. He had such an exceptional personality-matchless in character and unparalleled in attributes, striking in figure and divine in demeanor, he was the definitive saint- warrior. In battle he knew no equal; in

piety he was sublime. His presence inspired awe, devotion, and valour. Poet, visionary, sage, warrior, and leader-all in one, he fearlessly rallied the valiant forces of righteousness lying dormant within the weary hearts of his people. The strength of his moral fibre and the conviction of his spiritual and social ideals inspired the community to fulfil its noble destiny, uplifting it within a singular purpose. In the entire history of humankind, the unparalleled example of Guru Gobind Singh stands as a perennial source of inspiration for the leaders of the world. The lessons from his life history regarding managerial sagacity include Versatile Personality, Resilience in the Time of Adversity, Motivation and Inspiration, Knowledge and Training, Modesty, Delegation of Authority, Defined Code of Conduct, Well-Being of All, Foresight and Observation, Strong Conviction and Disposition, Forbearance before Reaction, Asceticism of Mind/Self-Discipline, Holistic Identity, Universal Brotherhood and Ordained *Sri Guru Granth Sahib* as Guru/ Seek Guidance from Word of the Master.

8.3.2 MANAGEMENT WISDOM IN *SRI GURU GRANTH SAHIB:*

Today, management concepts need to be entwined with religion and spirituality. There is a wealth of management wisdom in *Sri Guru Granth Sahib* which is enough to stimulate and galvanize the whole of business world. The wisdom of *Sri Guru Granth Sahib* if imbibed can form the basis of ethical managerial behaviour. This wisdom when manifested in thoughts, speech and actions ennoble and enlighten the people. It provides internal fulfillment and upliftment. It calls for the alignment of thought, word and deed and motivate us to create a business culture of conscience, care and consciousness. The message of *Sri Guru Granth Sahib* is universal, seeking the welfare of all human beings of the globe. It promotes integration, co-existence and feeling of fraternity and amity and also emphasises the importance of human values (Alag, 2008). An attempt has been made in this chapter to epitomize the wisdom of *Sri Guru Granth Sahib* in those perspectives of management which can transform the ordinary management to a management full of virtues and values.

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8.3.2.1 LEADERSHIP:

Leaders play a key role in the achievement of the objectives of the organisation and they are expected to stimulate the ethical climate at work (Dickenson, Smith, Grojean and Ehrhart, 2001). Ethical leaders provide subordinates with voice, ask for and listen to their input, and allow them to share in decision making on issues that concern their tasks (Brown, Trevino and Harrison, 2005). The World Economic Forum, which is an active independent international organisation committed to improving the state of the world by engaging business, political, academic and other leaders of society to shape global, regional and industry agendas, in its 2005 meet of various leaders from business, academia and government identified and agreed upon six top priority guiding values (traits) to be inculcated among the leaders for addressing the global pressing issues. These values include integrity, compassion, equity, tolerance, selflessness and stewardship. An attempt has been made to disseminate the wisdom of *Sri Guru Granth Sahib* in relation to the above six core values so that the world at large can come across the spiritual treatment given to the said core areas. Knowledge derived from *Sri Guru Granth Sahib* can be used in an informed and deliberate way to guide the managers and leaders in moral conduct and value based management of the business organizations.

SRI GURU GRANTH SAHIB AND LEADERSHIP:

Sri Guru Granth Sahib contains the philosophy of thought, action and consequence. It offers a perfect set of values and practical code of conduct. Thougths of the leader should be based on specific vision only then can he actualise them. Visionary leader is the one who is conscious of his vision. He should be creative and confident in his thought to bring newness to the system to keep pace with the changing business environment. The Guru asserts, “As the inner vision is awakened, one comes to know one's own home, deep within the self” (SGGS, p-153). A visionary leader can lead his workforce by stimulating them to perform as a team to give reality to the thoughts and to attain new heights in the work field by effectively communicating the vision.

Sri Guru Granth Sahib emphasizes the virtues of wisdom, truthfulness, justice, temperance, courage, humility, contentment, and love for humanity, which are now the cherished ideals of leadership. Vices of lust, wrath, greed, attachment and pride, which are roots of unethical leadership, are termed as the worst sins in it. The speech should be drenched with virtues. The Lord says, "The One Lord is in his heart. True are his actions; true are his ways. True is his heart; Truth is what he speaks with his mouth" (SGGS, p-283). Confidence should be the trademark of the leader and confidence comes when one is virtuous. The Guru avers, "Those who have no faith in their own minds, O Nanak - how can they speak of spiritual wisdom? (SGGS, p-647). The six core values of leadership-integrity, compassion, equity, tolerance, selflessness and stewardship-as enshrined in *Sri Guru Granth Sahib* are interpreted as under:

The Value of Integrity:

Integrity should be the hallmark of the leaders. All the frauds of the business world are the outcome of untruthfulness and dishonesty in the behaviour of the business leaders. According to *Sri Guru Granth Sahib*, "Truth is higher than everything; but higher still is truthful living" (SGGS, p-62). *Sri Guru Granth Sahib* further says, "Those who do not have the Assets of Truth-how can they find peace? By dealing their deals of falsehood, their minds and bodies become false. Like the deer caught in the trap, they suffer in terrible agony; they continually cry out in pain" (SGGS, p-23). It suggests that the people who deal in truth, they get salvation from the fear of death. To this desirable conduct the *Guru* avers, "The noble people are traders in Truth. They purchase the true merchandise, contemplating the *Guru*. One who has the wealth of the true commodity in his lap, is blessed with the rapture of the True Shabad" (SGGS, p-1032).

Sri Guru Granth Sahib totally rejects the dishonest and false dealings in the business and considers it equivalent to eating dead bodies. The *Guru's* teachings teach that, one should earn one's living by honest means, share one's earnings with the needy and keep God Almighty – the Creator always in

one's mind – that is to be always thankful to Him. *Guru* says, "Greed is a dog; falsehood is a filthy street-sweeper. Cheating is eating a rotting carcass" (SGGS, p-15).

The Value of Compassion:

The leader should be a manifestation of compassion. The pains, sufferings, sorrows and grief of others must be felt by him as his own and he should try his best to eliminate or lessen them. The consideration for others is inherent in the moral teachings of *Sri Guru Granth Sahib*. "Truth, contentment, compassion, religious faith and purity - I have received these from the Teachings of the Saint, Says Nanak, one who realizes this in his mind, achieves total understanding" (SGGS, p-822). The desire and ability of the leaders should always be to ameliorate the plight of the people working for the business.

The ideal of Sikhism is a society based upon mutual respect and cooperation and providing an optimal atmosphere for individuals to grow spiritually. Therefore, an individual must never be imposed upon, coerced, manipulated, or engineered: "If thou wouldst seek God, demolish and distort not the heart of any individual" (SGGS, p-1384). *Sri Guru Granth Sahib* asserts that compassion holds the whole earth on it. It says "The mythical bull is Dharma, the son of compassion; this is what patiently holds the earth in its place. One who understands this becomes truthful. What a great load there is on the bull!"(SGGS, p-3).

The Value of Equity:

Equity means giving everyone what belongs to them, and recognizing the specific conditions or characteristics of each person or human group, gender, class, religion, age. It is the recognition of diversity. It represents justice and fairness in treatment by the leaders. Discrimination on any ground, whatsoever it is, is highly disapproved in *Sri Guru Granth Sahib*. *Sri Guru Granth Sahib* treats everybody as the creation of One Light: "In Thee are all sharers; to none dost thou appear alien" and "Thou Lord of all, our father; in Thy possession lay

unending stones" (SGGS, p-97). As *Gurmukh*, look upon all with the single eye of equality; in each and every heart, the Divine Light is contained.

Sri Guru Granth Sahib advises us to become a righteous person and It illuminates our path by giving the solution to attain the same: "Make contentment your ear-rings, humility your begging bowl, and meditation the ashes you apply to your body. Let the remembrance of death be the patched coat you wear, let the purity of virginity be your way in the world, and let faith in the Lord be your walking stick. See the brotherhood of all mankind as the highest order of Yogis; conquer your own mind, and conquer the world" (SGGS, p-6). The Guru asserts that the basic trait of a Sikh is that he treats all people of God as equal. It is inscribed in *Sri Guru Granth Sahib* that, "As *Gurmukh*, look upon all with the single eye of equality; in each and every heart, the Divine Light is contained" (SGGS, p-599).

The Value of Tolerance:

Tolerance is the acceptance of diversity of opinion, social, ethnic, cultural and religious. It is the ability to listen and accept others, valuing the different ways of understanding and position in life, provided they do not violate the rights of others. Sikhism is known as the religion of harmony, brotherhood and tolerance. The most sacred site of Sikhism, Sri *Harmandir Sahib* also known as Golden temple, has doorways on all four sides which symbolizes the tolerance of Sikhism – greeting all four classes as equal and with open arms. *Sri Guru Granth Sahib* says, "With tolerance, humility, bliss and intuitive poise, they continue to meditate on the Lord, the Treasure of excellence" (SGGS, p-253).

It advises that, "Faith, contentment and tolerance are the food and provisions of the angels. They obtain the Perfect Vision of the Lord, while those who gossip find no place of rest" (SGGS, p-83). It advocates that the Saints are tolerant and good-natured; friends and enemies are the same to them (SGGS, p-1356). It implies that leaders must not be reactive but they should behave in a saintly manner and be pro-active.

The Value of Selflessness:

Selflessness is about being humble and compassionate. Selflessness lets one dedicate his life to helping others. Selflessness is the quality of not putting

yourself first but being willing to give your time or money or effort etc. for others. It is concerned more with the needs and wishes of others than with one's own. It focuses on a motivation to help others or a want to do well without reward. Selfless service to humanity is a unique concept in Sikhism. *Nishkam Seva* (Selfless Service) is the willingness to sacrifice selfish desires for the benefit of larger interest of others as an indication of love and commitment.

Sri Guru Granth Sahib says, "One who performs selfless service, without thought of reward, shall attain his Lord and Master" (SGGS- p-286) and "Through selfless service, eternal peace is obtained. The *Gurmukh* is absorbed in intuitive peace" (SGGS, p-125).

According to *Sri Guru Granth Sahib*, "That is selfless service, which pleases God, and which is approved by God" (SGGS, p-757). *Sri Guru Granth Sahib* advises, "Center your awareness on *seva*, selfless service and focus your consciousness on the Word of the Shabad" (SGGS, p-110) because "Selfless service is the support of the breath of life of the *Gurmukh*" (SGGS, p-229). Without selfless service, no one obtains any reward (SGGS, p-354) but in egotism, selfless service cannot be performed, and so the soul goes unfulfilled (SGGS, p-560).

The Value of Stewardship:

Stewardship means being in charge of something that is entrusted to us, but not our own possession. Leaders are the steward of the organisations they serve and at the same time are also responsible to all the stakeholders of the organisation. They are supposed to exercise every care in the management of their organisations. In an organizational context, stewardship refers to leaders' responsibility to properly utilize and develop its resources, including its people, its property and its financial assets. Stewardship is a principle taught in Christianity and Islam, stemming from the belief that God is the ultimate owner of everything and one is accountable to God for the care and use of those possessions. *Sri Guru Granth Sahib* points out, "The Lord always looks after and cares for all His beings and creatures; He is with all, near and far" (SGGS, p-1315) and "He cherishes and nurtures all beings and creatures. He is

Merciful, Kind and Compassionate. All are satisfied and fulfilled through Him", (SGGS, p-103).

Sri Guru Granth Sahib declares that the purpose of human beings is to achieve a blissful state and to be in harmony with the earth and all of God's creation. The *Guru* highlights: "The Lord infused His Light into the dust and created the world, the universe. The sky, the earth, the trees, and the water - all are the Creation of the Lord" (SGGS, p-723). The *Guru* suggests: "Make this body the field, and plant the seed of good actions. Water it with the Name of the Lord, who holds the entire world in His Hands. Let your mind be the farmer; the Lord shall sprout in your heart, and you shall attain the state of *Nirvana*" (SGGS, p-23). The wisdom and vision contained in *Sri Guru Granth Sahib* in connection with the six core values of ethical leadership can guide the business leaders to manage the affairs and activities of the business in a manner which is beneficial to the society at large.

8.3.2.2 MOTIVATION:

Motive is an inner state of the mind that energises, activates or moves (hence motivation) and directs or channels our behaviour towards goals. Setting a goal and being motivated to accomplish it is a great thing, but to enjoy a lifetime of success and happiness, one needs to develop lasting motivation that stems from an unchangeable internal outlook. When there is an inner passion for growth, development, and expansion, the life will be filled with success, wealth, happiness, and anything else that you desire.

If people are passionate about the goals that they are striving for, and they personally have something to gain, they will naturally have enough motivation to take the necessary action in pursuing those goals. However, sometimes people are not motivated enough simply by striving for a goal, and therefore organisations will want to offer incentives and rewards for achieving those goals. It does not matter what is the size or the nature of these rewards, as long as they are exciting to the team. Motivation is the interplay of the religious convictions, ethnicity and behaviour. Motivation ought to be holistic and comprehensive in perspective to meet the materialistic, intellectual,

emotional, moral and spiritual needs of the followers. Organisations should provide working as well as social space to the employees so that they can contribute effectively for the welfare of society, organisation and self.

***SRI GURU GRANTH SAHIB* AND MOTIVATION:**

Sri Guru Granth Sahib enlightens the human beings as to how to conduct themselves and live in this world; it gives the way of life. All the blessings and blissful state of mind is bequeathed on a person who walks on the enlightened path. *Guru* is highly motivating and inspiring to his followers and exceedingly tolerant to the people who try and even to those who commit mistakes. *Guru* says, "Your humble servants remain satisfied and fulfilled and the true *Guru* blesses them with encouragement and comfort" (SGGS, p-105). *Guru* confers stability and sense of security to his disciples and says, "The Lord is wealthy and prosperous, so His humble servant should feel totally secure" (SGGS, p-131). It is the greatness of the Lord that He is so generous and bountiful. *Sri Guru Granth Sahib* avers, "God is Wise, Giving, Tender-hearted, Pure, Beautiful and infinite. He is our Companion and Helper, Supremely Great, Lofty and Utterly Infinite" (SGGS, p-46). The various human needs are interpreted as under as per the directions of *Sri Guru Granth Sahib:*

Material Needs:

It is necessary to fulfill the basic needs of food, clothing and shelter but these are to be controlled within the limits. It is also true that just filling this need to the hilt may not give happiness to the people and they may not contribute effectively to the organisation just because their basic needs are being realized. *Sri Guru Granth Sahib* advocates the life of moderation. *Guru* says, "Eat little and sleep little; O Nanak, this is the essence of wisdom" (SGGS, p-939) and "Eating too much, one's filth only increases; wearing fancy clothes, one's home is disgraced. Talking too much, one only starts arguments" (SGGS, p-1331).

The corporate houses think that taking care of their people means just looking after their materialistic needs and that they will end up with a satisfied and satisfactory workforce, but it not so. There are other needs that are to be

taken care of along with basic needs. The *Guru* opines, "Mansions of gold and beds of silk sheets- O sister, I have no love of these. Pearls, jewels and countless pleasures, O Nanak, are useless and destructive without the name of the Lord" (SGGS, p-1306). *Sri Guru Granth Sahib* motivates people to be one with the name of the God and corporate houses motivate people to be one with the objectives of the company. Humans live for higher needs and are motivated and satisfied when these are fulfilled.

Intellectual Needs:

There are other needs that are to be taken care of along with biogenic needs and these are need of knowledge, need of freedom of thought and need for achievement. The *Guru* says, "The Lord and Master embrace those who seek His sanctuary. He blesses them with power, wisdom, knowledge and meditation; He Himself inspires them to chant His name" (SGGS, p- 460). Employers need to educate employees to impart the complete knowledge of the organisation they work in and about the work they have to undertake. *Sri Guru Granth Sahib* sermonizes, "The mind is the elephant, the *Guru* is the elephant driver and knowledge is the whip, wherever the *Guru* drives the mind, it goes. O Nanak, without the whip, the elephant wanders into the wilderness, again and again" (SGGS, p-516).

The value of mentor is very high according to the Scripture because mentor is the one who provides appropriate environment for the performance of the work assigned and gives right direction to the employees. If people lose the focus, they will not achieve the targets and will be discontented whereas if they acquire right knowledge, it can be utilized for further dissemination and accomplishment of goals. *Guru* ordains, "Contemplate and reflect upon knowledge and you will become a benefactor to others" (SGGS, p-356). *Guru* avers, "At the confluence of the three rivers of knowledge, right action and devotion, there why not wash away your sinful mistakes" (SGGS, p-344). *Sri Guru Granth Sahib* illustrates the right way of achieving outcomes, *Guru* says, "One who practices truth, righteous living, charity and good deeds, has the supplies for God's path. Worldly success shall not fail him" (SGGS, p-736).

With the right direction and help of the higher ups employees achieve great sense of contentment and triumph. *Guru* says, "That person, unto whom my Lord and Master is merciful- all his tasks are perfectly successful" (SGGS, p-1226).

Emotional Needs:

Emotional needs comprise the desire for alignment of organisational objectives with personal objectives, desire for love and affection and appreciation of efforts. *Guru* says, "I bow in reverence to the Perfect *Guru*. God has resolved all my affairs" (SGGS, p-625). The employees should get euphoria and feel cared for while working for the organisational goals. *Guru* opines about this blissful state as follows, "The Lord has showered me with His Mercy. God has perfectly preserved my honour. He has become the help and support of His slave. The Creator has achieved all my goals, and now, nothing is lacking" (SGGS, p-625).*Sri Guru Granth Sahib* bestows all the accolades and bliss on the person who walks on the right path. *Guru* avers, "O God, you are the hope of all. All beings are yours; You are the wealth of all. O God, none return from you empty-handed; at Your door the *Gurmukhs* are praised and acclaimed" (SGGS, p-40).

Similarly organisations need to acknowledge and appreciate the efforts of employees and embellish them with rewards. *Guru* is generous to his disciples and decorates them with His divine grace and blessings. *Guru* says, "Those who meditate in remembrance of the True *Guru*, are blessed with wealth and prosperity, supernatural spiritual powers and the nine treasures" (SGGS, p-1405).

Spiritual Needs:

Organisations should recognize the fact that it the whole person who comes to work and brings not only his expertise for job but his culture, his values and religious convictions also. While he does his work he remembers God and stays connected with him. *Sri Guru Granth Sahib* advocates, "Sitting down, standing up, sleeping and waking, forever and ever, meditate on the Lord" (SGGS, p-379) and "While you work at your job, on the road and at the beach, meditate and chant. By *Guru*'s Grace, drink in the Ambrosial Essence of

the Lord" (SGGS, p-386). Organisations should motivate people to stay connected to their spiritual needs since such persons are an asset for the organisation because they are truthful and honest.

The *Guru* opines, "Through the *Guru*'s Teachings, some eliminate selfishness and conceit, and meditate on the *Naam*, the Name of the Lord" (SGGS, p-144) and It further elaborates, "They cast off the filth of their mental duality, and they keep the Lord enshrined in their hearts. True is their speech, and true are their minds. They are in love with the True One" (SGGS, p-35).

8.3.2.3 BUSINESS ETHICS:

Ethics guide and control human conduct by influencing the behaviour of a person. They set out standards that determine what is right or wrong, true or false, fair or unfair, just or unjust, and proper or improper. These may be defined as the standardized form of conduct of individuals understood and accepted in a particular field of activity. These are normally linked to the notions of honesty, integrity, trust, accountability, transparency and social responsibility. Ethics is a moral principle that governs or influences a person's behaviour. Ethics is the voice of conscience and a clear conscience is the softest pillow to sleep. Business ethics are a form of applied ethics that examines ethical principles and moral or ethical problems that arise in a business environment. It applies to all aspects of business conduct and is relevant to the conduct of individuals and business organizations as a whole.

***SRI GURU GRANTH SAHIB* AND BUSINESS ETHICS:**

Sri Guru Granth Sahib guides the world at large in the ethical conduct of the business. Ethical business conduct is basically the inner voice of the corporate mentors and *Sri Guru Granth Sahib* can give them a good direction in this field. The teachings of great *Sri Guru Granth Sahib* in the conduct of ethical and value based business ventures are interpreted here as under:

TRUSTWORTHINESS-THE KEY TO ETHICAL BUSINESS:

Trustworthiness is a moral value considered to be a great virtue. Trust is built by being consistent in how you apply your values. Trustworthiness is

synonym with honesty, dependability, reliability, responsibility and credibility. Lack of trust and credibility comes when you say one thing but do another. Honesty is the best policy is an age old paradigm which is equally relevant today. It is the cornerstone of all success, without which confidence and ability to perform shall cease to exist. Ethics guide us to achieve the honesty and credibility which is the real treasure to achieve happiness, the ultimate objective of life. According to *Sri Guru Granth Sahib*, "Blessed, blessed is the trade of those traders who have loaded the merchandise of the wealth of the Lord. The faces of the *Gurmukhs* are radiant in the Court of the Lord; they come to the Lord and merge with Him" (SGGS, p-82) and, "They will find no way to escape coming and going in reincarnation; they are trapped in the narrow path. Falsehood will come to an end, O Nanak, and Truth will prevail in the end" (SGGS, p-953). The Guru guides, that sharing wealth with others will not reduce it. It says, "Brother! This wealth let all consume and spend together. Decrease in it shall not occur; ever shall it increase" (SGGS, p-186). To deprive someone of his/her due share is strongly disapproved in *Sri Guru Granth Sahib* and is considered highly unethical.

The *Guru* strongly asserts: "To take what rightfully belongs to another, is like Muslim eating pork or a Hindu eating beef" (SGGS, p-1245). And "Those who grab other's belongings suffer in pain" (SGGS, p-139). In the long run unethical behaviour of managers leads to loss of trust in the society at large and they and the companies they work for stand to lose its reputation. The *Guru* says, "No one places any reliance in the self-willed *manmukhs*; trust in them is lost" (SGGS, p-643) and, "In the Court of the Lord, all beings will be judged. Those who have violated the people's trust will be disgraced; their noses will be cut off" (SGGS, p-1288).

PEOPLE, PLANET AND PROFIT-THREE 'P' COMMITMENT PARADIGM:

The people always want to bring a greater sense of meaning and purpose into their work life. They want their work to reflect their personal mission in life. They are the most important resource and if they are treated well, they in turn will treat others well. The people are the driving force in effective conduct

of business and they establish the highest standards of integrity. A manager needs to manage himself first and then manage his people and for this self-realisation is very important for disciplined conduct and ethical standing. The Guru says, “Wherever lies self realisation, there Thou art, O True Rescuer the Emancipator emancipates the mortals” (SGGS, p-1255). The leader has to create a good image of himself as people follow him and his actions. The Guru reveals that, “A devotee follows the master, and goes to him, imitates him” (SGGS, p-1215).

Environmental damage has become one of the most crucial problems that we are facing today. The planet Earth is in peril as never before. With arrogance and presumption, humankind has disobeyed the laws of the Creator, which are manifest in the divine natural order. Modern technology and man's greed and unconcern have made the potential for destruction of species, of the fertility of the land, of the viability of our waters, indeed of the world itself, a very real possibility. The *Guru* Says: "Air the vital force, water like the father, and earth like the great mother. Day and night are like nurses caring for the whole world in their lap” (SGGS, p-8). If air is our vital force, it is a sin, as well as self-destructive, to pollute it. If we consider water to be our progenitor, dumping industrial wastes in it is unforgivable disrespect. As we destroy the ozone layer, the cycle that manufactures chlorophyll in green plants is damaged or interrupted; since plants are part of the air-producing cycle, we strangle ourselves.

Yesterday, profit earning was considered to be the sole objective of business and it was felt that business was not to preach the morality but to earn the profit and that too at any cost. However, this notion has gone irrelevant in the present business scenario. *Sri Guru Granth Sahib* completely discards the unethical method of earning the profit. The *Guru* says, “The merchants and the traders have come; their profits are pre-ordained. Those who practice truth reap the profits, abiding in the will of God. With the merchandise of truth, they meet the *Guru* who does not have a trace of greed” (SGGS, p-59). According to *Sri Guru Granth Sahib*, "Joy and sorrow, profit and loss, birth and death, pain and pleasure - they are all the same to my

consciousness, since I met the Guru" (SGGS, p-214) and "Adopting an attitude of tolerance, and gathering truth, partakes of the Ambrosial Nectar of the Name. When my Lord and Master showed His Great Mercy, I found peace, happiness and bliss. My merchandise has arrived safely, and I have made a great profit; I have returned home with honor" (SGGS, p-261).

JUSTICE AND FAIRNESS-THE DRIVING FORCE FOR BUSINESS ETHICS:

Justice means giving each person what he or she deserves or, in more traditional terms, giving each person his or her due. Justice and fairness are closely related terms that are often today used interchangeably. Aristotle, more than two thousand years ago, while defining justice said that equals should be treated equally and unequal's unequally. The Guru also asserts that people should be treated according to their levels of genuineness; the right should be treated as right and wrong should be treated as wrong without bias. According to *Sri Guru Granth Sahib*, "The King sits on the throne within the self; He Himself administers justice. Through the Word of the Guru's Shabad, the Lord's Court is known; within the self is the Sanctuary, the Mansion of the Lord's Presence. The coins are assayed, and the genuine coins are placed in His treasury, while the counterfeit ones find no place. The Truest of the True is all-pervading; His justice is forever true" (SGGS, p-1092).

According to the Guru, justice can be administered only when the leader is neutral and unprejudiced. The Guru reveals, "Righteous justice is dispensed in His Court forever. He is carefree, and owes allegiance to no one" (SGGS, p-987). According to Sri Guru Granth Sahib, "The trouble-maker is called a leader, and the liar is seated with honour. O Nanak, the Gurmukhs know that this is justice in the Dark Age of Kali Yuga" (SGGS, p-1288). Unethical behaviour and unruly conduct leads to injustice as specified by the Guru, "They accept bribes, and block justice" (SGGS, p-951). The priceless jewels of wisdom are not obtained for any price; they cannot be purchased in a store. They are inculcated by abiding the philosophy of the holy Granth. The Guru says that profit can be earned by righteous conduct. According to *Sri Guru*

Granth Sahib, "The profit is earned by enshrining truth and justice in the mind" (SGGS, p-420).

COMMUNITY DEVELOPMENT-THE ONLY WAY TO SYNERGETIC GROWTH:

We should try to empower others and remove poverty, hunger, illiteracy, diseases and unhealthy conditions from the world so that all people can live in peace and happiness. Aristotle in his book Politics observed that he who is unable to live in society, or who has no need because he is sufficient for himself, must be either a beast or god. We have to keep in mind that growth in isolation always creates the dwarf society and it is the society on which our ultimate success is based. We have to make a conscious choice between the self-centeredness and co-sharing our success with others. The *Guru* suggests, "When it rains, there is happiness. Water is the key to all life. When it rains, the corn grows, and the sugar cane, and the cotton, which provides clothing for all" (SGGS, p-150) thereby depicting that the assets should be used for the benefit of all.

The virtues of compassion, consideration, giving, sharing, kindness and love are such as makes the life not only meaningful but worth living also. The consideration for others is inherent in the moral teachings of *Sri Guru Granth Sahib*. The *Guru* avers, "Those that eat the bread of their labour and give away something in Charity. Saint Nanak, truly recognize the way" (SGGS, p-1245). The *Guru* propagates the dignity of work and advises the followers to be highly enterprising. It says, "Myself! In joy abide by endeavouring and working in the way of God. By meditation obtains union with Lord. Thus, Saint Nanak, shall thy anxiety be removed" (SGGS, p-522).

The above concepts are an epitome of the ocean of ethics incorporated in *Sri Guru Granth Sahib*. It inculcates the value-based conduct of business. It avers that spirituality and materialism can go together because spirit embraces matter and matter finds its own true reality and the hidden reality in all things in spirit. So spirituality should have a touch of materialism and materialism should have a halo of spirituality. When the business conduct is tinged with a sprinkling of ethics, it will illuminate the mission of the business world in

consonance with societal trust.

8.3.2.4 SOCIAL RESPONSIBILITY:

Spirituality has been the motivational factor behind the involvement of corporates in the philanthropic work being undertaken by them. Corporate leaders like Bill Gates, Warren Buffets, and many Indian businessmen have donated generously for the welfare of common man inspired from spirituality and the will to serve society Faith-based giving charity has always been the hallmark of Indian culture and the concept of '*Daan*' and '*Dakshina*' in Hindu religion, 'Bhiksha' in Buddhism, '*Zakat*' in Islam (Gupta) and '*Dasvandh*' in Sikhism has remained an integral part of it for centuries.

***SRI GURU GRANTH SAHIB* AND SOCIAL RESPONSIBILITY:**

The total mankind is the offspring of God. Every Sikh at the time of invocation of his prayer to God invariably prays for the welfare unto all. The teachings of the great *Sri Guru Granth Sahib* in the conduct of Social Responsibility are interpreted here as under:

TRANSPARENCY AND ACCOUNTABILITY:

Transparency and accountability are the foundations of Corporate Social Responsibility. Transparency is morally important because it enhances an attitude of honesty, openness and a commitment to truth that is implicit in thinking on CSR. *Gurbani* also implores human beings to be sincere and honest in their dealings, it advises, "Make the love of the Lord your pen, and let your consciousness be the scribe. Then, seek the Guru's Instructions, and record these deliberations" (SGGS, p-16). It is not only corporate houses but, all humans should give the true account of their conduct in their various roles. The Guru avers, "In egotism, all must account for their actions. In this accounting, there is no peace. Acting in evil and corruption, people are immersed in corruption" (SGGS, p-36).

The corporate managers who are not authentic in their dealing and hide information from stakeholders can never find peace of mind and their happiness out of material gains is transitory. The Lord warns, "They write

falsehood, and they practice falsehood; they are burnt to ashes by focusing their consciousness on falsehood" (SGGS, p-123) and "O Lord, I pray that I may not even catch sight of those, who focus their consciousness on the love of duality" (SGGS, p-309). The Guru asserts, "By falsehood and deception, none have found Him. Whatever you plant, you shall eat" (SGGS, p-40). The corporate houses feel that they can hide their misdeeds and deceptions but as is obvious in the present business situation all over the world such business houses and their corrupt managers meet their fate in the end and are exposed in the business arena. The Guru forewarns, "Their falsehood and fraud cannot remain concealed; their false appearances fall off in the end" (SGGS, p-303) and "Falsehood and deception may be covered with false coatings, but they cannot remain hidden" (SGGS, p-311).

CO-SHARING:

A Sikh is expected to contribute at least 10% of his wealth/income, called *Dasvandh*, to the needy people of the world or for a worthy cause. This concept acknowledges the fact that everything that one receives is by God's will. Guru Nanak Dev, the first Sikh Master, gave due weight on divine worship and honest earnings. The Guru also laid emphasis on co-sharing one's earnings because it promotes mutual sympathy and love. The *Guru* points: "The twelfth day of the lunar cycle: Dedicate yourself to giving charity, chanting the *Naam* (the Name of the Lord) and purification. Worship the Lord with devotion, and get rid of your pride. Drink in the Ambrosial Nectar of the Lord's Name, in the *Saadh Sangat* (the Company of the Holy). The *Guru* guides that any charity or donation must be for a good cause; otherwise it has no meaning or relevance. In the words of the *Guru*: "Do not call the wandering beggars holy, if their minds are filled with doubt. Whoever gives to them, O Nanak, earns the same sort of merit. One who begs for the supreme status of the Fearless and Immaculate Lord - how rare are those who have the opportunity, O Nanak, to give food to such a person (SGGS, p-1413)."

It is assumed that a person who shares his earnings with others becomes a liberal and kind-hearted gentleman; he does not believe in earning money

avariciously and hoarding it uselessly in coffers and treasuries. The person who does not do any good to others is just useless, worthless and in simple words totally meaningless.

PROTECTION AND PRESERVATION OF ENVIRONMENT:

The environment is the sum total of all external conditions that affect the life, development and survival of an organism including air, water, soil, and trees. Guru warns that natural balance cannot be sustained by walking on the path of vices, he says, "Fire, air and water are polluted. The food which is eaten is polluted. The actions of those who do not worship the Lord are polluted" (SGGS, p-229). The crisis is global. It transcends all national, religious, cultural, social, political and economic boundaries. The human beings, in their greed for material gains, have become careless towards their duties as citizens of this universe and are making the environment hellish. The Guru says, "Eating, drinking, laughing and sleeping, life passes uselessly. The mortal wanders in reincarnation, burning in the hellish environment of the womb; in the end, he is destroyed by death" (SGGS, p-1229).

The Guru calls for the peaceful co-existence of all creatures and says, "All beings and creatures dwell in peace. Suffering has been dispelled, and true happiness has dawned, as we meditate on the Name of the Lord, Har, Har. The One, to whom we belong, cherishes and nurtures us" (SGGS, p-105) and "He cherishes and nurtures all beings and creatures. He is Merciful, Kind and Compassionate" (SGGS, p-103). *Gurbani* cautions that the natural resources namely water, earth, air and space are precious and a free gift to humanity thus these should be used judiciously and wisely without depleting or polluting the natural resources.

HUMAN RIGHTS:

Human Rights imply equality, fairness, respect, dignity and impartial treatment of all individuals. These are the greatest virtues of humanity that helps in establishing harmonious relations among the people in the society. The precepts of *Sri Guru Granth Sahib* direct all humans to treat the humanity as one in spirit and to regard all with due respect irrespective of difference in

caste , creed , religion, status or gender. The Guru directs the humans to follow a specific code of conduct and says, “Under Guru's instruction, they sing the Lord's Name, and wear the garland of the Lord's Name around their necks; they keep the Lord's Name in their throats. They look upon all with equality, and recognize the Supreme Soul, the Lord, pervading among all” (SGGS, p-446). Caste system is totally rejected in Sikhism and the Guru asserts that, “The four castes - the *Kshatriyas*, *Brahmins*, *Soodras* and *Vaisyas* - are equal in respect to the teachings” (SGGS, p-747).

A manager can be virtuous by being humble and treating his workforce with respect and maintaining their dignity. “Bow, forever, in deep respect to the humble devotees; if you bow to those humble beings, you shall obtain the fruit of virtue” (SGGS, p-1309) because the Guru warns that, “Whoever is disrespectful to the humble servant of the Lord, shall be swept away and destroyed” (SGGS, p-1235).

8.3.3 MANAGEMENT STYLES OF CORPORATE SIKH MANAGERS:

To study the management styles of the corporate Sikh managers, the Management Style Standardized Questionnaire as designed and structured by REHMA Group was used. The respondents were also given one open-ended question at the end of the questionnaire to find out their three important values that they feel can make best contribution to the organisation. Total 107 responses were received but because of incomplete information 8 questionnaires were rejected. Thus, the study is finally based upon the responses of 99 respondents. The various management styles as suggested by REHMA Group have been undertaken for the research to find out the management styles of corporate Sikh managers. These styles include Autocratic/Bureaucratic style, Autocratic/Participative style, Democratic/ Participative style, Freedom with Control style and Coaching/Supporting style.

ANALYSIS OF MANAGEMENT STYLES OF CORPORATE SIKH MANAGERS:

Most of the Sikh corporate managers prefer the democratic/participative style of management and believe in delegation of authority, participative decision-making and team-work. They tend to motivate and inspire people by

proving guidance and support and being their mentors. They work for general well-being of all. They encourage participation of their subordinates and ask them to use their own creativity in the work. Synergy is the hallmark of these managers. Second preferred style autocratic/bureaucratic depicts that some of the Sikh corporate managers are assertive in getting work done from their subordinates and believe in centralisation of power. They give definite directions and instructions to their subordinates and ask them to work as the given vision and plans. They closely monitor and control their activities and do not allow creativity in the work.

Setting Objectives:

Most preferred viewpoint of the corporate Sikh managers regarding setting objectives is to discuss them openly with the subordinates and arrive at a joint decision on what needs to be done as 49.5% of the total respondents scored it as 5. The least preferred viewpoint is to tell people what they want and order their involvement. Thus the preference clearly shows that Sikh corporate managers prefer to set goals in consultation with the subordinates.

Drawing up of the Plans:

The corporate Sikh managers when drawing up plans prefer to-work out plans and invite comments, before finalizing it because it was preferred by 47.5 percent of the respondents. Working out all plans themselves and then imposing it on the people was the least preferred viewpoint where 72.3% of the total respondents assigned it a score of 1. Sikh corporate managers are strongly against inflicting their plans on their employees and prefer to draw up plans after taking the view point of the staff.

Establishing and Enforcing Controls:

69.7% of the total respondents believe that when they establish controls with people to monitor their performance; they prefer to ensure that they understand why they are necessary where as 59.6% of the total respondents feel that when they establish controls with people to monitor their performance; they prefer to impose controls, without consulting them. This shows that Sikh corporate managers ensure that staff has complete understanding of the tasks they are to perform before they get on the job and

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thereby ensuring adherence to the goals. Most of the managers deter from imposing controls without consulting with the staff.

Motivating People:

No clear cut preference was noticed thus the total respondents were taken who had assigned the score of 4 and 5. 47.5 % of the respondents preferred to motivate people by sharing what is to be done and inviting their feedback. Least preferred style of motivating comes out to be telling people what to do and ensuring they do it.

Assessing Results:

42.4% managers agree with the statement that in assessing results with their people, they will usually jointly analyze results and what they could mean, as they scored it 5. 34.3% managers disagree with the statement and they say that in assessing results with their people, they will usually get people to draw their own conclusions, using certain criteria, as they scored it as 1. The corporate Sikh managers thus, clearly opt for joint analysis of performances instead of leaving it on the employees to judge for themselves.

Structuring of the Work:

66.7% managers scored the statement as 5 by stating that they like to structure work situations in a team environment in which they can play the role of a leader to their people and . While 42.4% managers scored the statement as 1 and opined that they like to structure work situations in t a tightly structured operation with people following the rules. Sikh corporate managers prefer to structure work in a team environment instead of imposing them on the staff.

Getting the Results:

The results indicate that 44.4% of the total managers feel the best way to get results from people is to actively develop their capabilities through guidance and support. They scored lowest to the method to get results from people is to decide with them what is to be done. The corporate Sikh managers strongly feel in training and development of the people in order to get the desired results.

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Problem Solving Methods:

Listening to the people and their problems and then acting as a guide/mentor was the most favoured method of solving the problems by the corporate Sikh managers. As many as 70.7% respondents score the statement as 5. 68.7% respondents disfavoured just delivering them the answers and tell them what to do.

Perception of Employees about the Managers:

The statement, my staff would say, I actively involve myself with their personal growth and development, is believed to be a true perception of the managers by the employees as 43.4% respondents scored the statement 5. 38 respondents feel that they are not perceived as managers who monitor closely, allowing no control to the staff. 37.4% respondents believe that the employees feel they do not behave as one of them and maintain their separate identity.

8.3.4 IMPACT OF VALUES AND WISDOM OF SRI GURU GRANTH SAHIB ON CORPORATE SIKH MANAGERS:

A questionnaire was drafted to find out the impact of the values and wisdom of *Sri Guru Granth Sahib* on the working of corporate Sikh managers. The impact was studied by measuring the following aspects of management-measurement of individual religiosity/spirituality of the respondents, measurement of leadership values, measurement of managerial motivation, measurement of ethical & human values and measurement of social concerns. An attempt was made to ascertain whether Sikh corporate managers view themselves as spiritual and to determine if their spirituality and values had an impact on their working.

Analysis of the Measure of Individual Religiosity/Spirituality:

72.7% of the total respondents strongly agree and 21.2% agree that they feel connected to '*Akal Purkh*' whereas 6.1% of the total respondents are undecided on the statement. None of the respondents is atheist. 43.4% and 52.5% of the total respondents feel connected to their co-people in the workplace. 2% of the total respondents are undecided and 2% of the total respondents disagree with the statement. 67.7% and 18.2% of the total respondents feel that their life has meaning and purpose. 11.1% are undecided

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whereas 5% of the total respondents feel that their life has no meaning and purpose. 60.6% of the total respondents strongly agree and 34.3% agree that they find strength in their spiritual beliefs whereas 5.1% are undecided. 55.6% and 35.4% of the total respondents seek meaning and purpose in the workplace. 8.1% of the total respondents are undecided and 1% disagrees with the statement.

31.3% of the total respondents strongly agree and 54.5% agree that it is important for them to feel a sense of connection with the world whereas 12.1% are undecided. 42.4% of the total respondents strongly believe and 45.5% of the total respondents believe that their spiritual part will exist forever whereas 8.1% of the total respondents are undecided. 4% of the total respondents' do not believe in the notion of spiritual existence. 86.9% of the total respondents believe that they should start the office work with an invocation to God whereas 8.1% are undecided. 5.1% of the total respondents do not believe that they should start the office work with an invocation to God. 33.3% of the total respondents strongly agree and 26.3% agree that they do the work in order to connect with a higher power whereas 27.3% are undecided.

11.1% of the total respondents disagree and 2% strongly disagree with the statement that they do the work in order to connect with a higher power. 77.7% of the total respondents strongly agree and 14.1% agree that it is important for them to seek guidance from Sri Guru Granth Sahib. It can be said that most of the Sikh corporate managers are religious and imbibe spirituality in their personal and professional life.

It can be concluded that most of the Sikh corporate managers are religious and it impacts their life style also. Most of them believe that they are connected to the higher power as they as seek guidance from the Sikh scripture and believe in its word but some are undecided and some do not agree that they can connect with God through their work whereas the Sikh philosophy says that working with honesty and sincerity is equivalent to prayer. Sikh corporate managers strongly believe that they connect to their workplace as their work provides meaning to life and they feel connected to the co-workers. Most of them also agree that they feel connected to the world at large and believe in the eternalness of their spiritual being.

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Analysis of the Measure of Leadership Values:

83.3% of the total respondents strongly agree and 11.1% of the total respondents agree that honesty, truthfulness and consistency of character are the most important virtues of a corporate leader. 3% are undecided and 2% strongly disagree with the statement. The concept that a leader should be a manifestation of sympathy and compassion is strongly agreed upon by 43.4% and agreed upon by 44.4% of the total respondents. Whereas 11.1% are undecided and 1% disagree with the statement. 69.7% of the total respondents strongly agree, 23.2% agree that a leader should provide justice and fairness to all without any discrimination. And 7.1% of the total respondents are undecided. The notion that a leader should respect the difference of opinion of the subordinates is strongly agreed and agreed upon by 54.5% and 40.4% of the total respondents respectively. 2% of the total respondents are undecided, 1% disagrees and 2% strongly disagree with the statement. 28.3% and 29.3% of the total respondents strongly agree and agree respectively that personal virtues of the management leader are more important than his academic qualifications, training and work experience whereas 33.4% (28.3% +5.1%) of the total respondents think that academic qualifications, training and work experience is more important than personal virtues. 9.9% of the total respondents are undecided on the statement. 48.5% of the total respondents strongly agree and 46.5% of the total respondents agree that a leader should be totally free of personal egoism for effective team building. 2% of the total respondents are undecided and 3% disagree with the statement. 36.4% of the total respondents strongly agree and 42.4% of the total respondents agree that the decision of the leader should be based on values rather than other considerations. 11.1% of the total respondents are undecided and 10.1% disagree with the statement. 32.3% of the total respondents strongly agree and 37.4% of the total respondents agree that the leader should rather give than take, rather renounce than appropriate, in order to be successful and popular in his organisation. 10.1% of the total respondents are undecided and 13.1% disagree with the statement. 38.4% of the total respondents strongly agree and 38.4% of the total respondents agree that a leader who follows dictates of religion can achieve more profit his organisation and personal satisfaction than the one who does not believe in them where as 12.1% of the total respondents

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do not agree with the statement and 18.2% of the total respondents are undecided. 67.7% of the total respondents strongly agree and 27.3% of the total respondents agree that a leader should be an interpreter, counsellor; integrator and role model for his people rather than being a boss. 3% of the total respondents are undecided and 2% believe in being bosses to their subordinates.

It can be concluded that Sikh corporate managers consider imbibing good human and religious values, like compassion, justice, fairness, respecting the opinions of others, selflessness and piousness, are important for effective and efficient leadership. Few of them were undecided if a leader should be sympathetic and compassionate, still few were undecided or did not agree to the notion that a leader should base his decisions on values rather than on other considerations. Sikh corporate managers strongly believe that they should not be autocratic but should conduct themselves as the transformational leaders. Most of the Sikh managers lay the success of the leader in the integrity of the character but some believe that to be efficient leader academic credentials are more important than personal virtues. There is a need to guide managers that according to the wisdom of Sri Guru Granth Sahib one should be sympathetic and compassionate towards other fellow-being and for sustainable growth of the institution, the need of the hour is value-based management.

Analysis of the Measure of Managerial Motivation:

78.8% of the total respondents strongly agree and 17.2% agree that ***Sri Guru Granth Sahib*** **offers sustainable motivation and it** helps to endure the down times that most of the managers have to go through whereas 4% are undecided. 75.5% of the total respondents strongly agree and 19.4% agree that Sikh Religion is a positive source of daily motivation that motivates people to do the right things whereas 1% of the total respondents are undecided and 3.1% do not agree. 60.6% of the total respondents strongly agree and 34.3% agree that nothing is more powerful than the soul that is dedicated and committed to one's duties whereas 5.1% are undecided. 62.6% of the total respondents strongly agree and 28.3% agree that spiritual motivation is a powerful life changing catalyst whereas 8.1% of the total respondents are

undecided and 1% does not agree. 36.4% of the total respondents strongly agree and 43.4% agree that the desire to become a more useful person for the society is the direct outcome of spiritual motivation. 14.1% of the total respondents are undecided and 6.1% do not agree with the statement. 65.7% of the total respondents strongly agree and 28.3% agree that real and lasting motivation comes from within. 4% of the total respondents are undecided and 2% do not agree with the statement. 48.5% of the total respondents strongly agree and 34.3% agree that leadership behaviour is motivated by need or by the desire to give, to sacrifice and to realise welfare of all. 12.1% of the total respondents are undecided and 5.1% do not agree with the statement. 46.5% of the total respondents strongly agree and 32.3% agree that Spiritual Bliss is the highest and most dominant motivation in all human affairs. 16.2% of the total respondents are undecided and 5.1% do not agree with the statement. 30.3% of the total respondents strongly agree and 32.3% agree that, 'Your right is only to work and never to the fruits thereof' is a sufficient motivation for management leadership. 17.2% of the total respondents are undecided, 14.1% do not agree and 6.1% strongly disagree with the statement. 52.5% of the total respondents strongly agree and 32.3% agree that the best way to recharge the battery of your motivation is the creation of commitment and dedication in your work by seeking guidance from your religion. 13.1% of the total respondents are undecided and 2% do not agree with the statement.

It can be concluded that most of the Sikh corporate mangers seek their motivation to work from their religious values and virtues but for a few exceptions. There are some managers who feel selfless attitude cannot reap good results. Most of them believe that dedication to work and selfless attitude acts as a great motivator to work for the general well being of all as specified by the Sikh thought.

Analysis of the Measure of Ethical and Human Values:

100% (61.6% strongly agree and 38.4% agree) of the total respondents believe that trustworthiness is a moral value and honesty, truthfulness, integrity, reliability, dependability; promise-keeping, loyalty etc. are the most important ingredients of trustworthiness. 57.6% of the total respondents strongly agree and 28.3% of the total respondents agree that managerial ethics

embraces work responsibility, work conscience; ethical work conduct and Sri Guru Granth Sahib provides a better managerial ethics to managers. 11.1% are undecided and 3% disagree with the statement. 47.5% of the total respondents strongly agree and 41.4% of the total respondents agree that ethics in work is governed by the individual's own attitude to work. 5.1% are undecided and 6.1% disagree with the statement. 51% of the total respondents strongly agree and 33.7% of the total respondents agree that Sikh managers can become better managers if they are well groomed in Sikh Philosophy, Sikh Ethos and Sikh Culture. 8.2% are undecided and 7.1% disagree with the statement. The notion that teachings of Sri Guru Granth Sahib if applied to business life, shall improve the quality of business life is believed upon by 92.9% (68.7% strongly agree and 24.2% agree) of the total respondents. 6.1% are undecided and 1% disagrees with the statement. The primary function of a business enterprise is not only production and distribution of goods and services but also development of human personality and enrichment of human relationships. These objectives can be better realized through inculcating values enshrined in Sri Guru Granth Sahib is believed upon by 92.9% (59.6% strongly agree and 33.3% agree) of the total respondents. 6.1% are undecided and 1% disagrees with the statement. 66.7% of the total respondents strongly agree, 30.3% of the total respondents agree that the concept of humanism of Sri Guru Granth Sahib is based on the postulate that all human beings, whatever their inborn nature, are God's creation. It is a sufficient ground for faith in human dignity and interdependence and 3% are undecided. 58.6% of the total respondents strongly agree and 26.3% of the total respondents agree that humanism of Sri Guru Granth Sahib is based upon the metaphysical identity of man, world and God. This concept of humanism can solve the problem of human relationships in business life. 11.1% are undecided, 3% disagree and 2% strongly disagree with the statement. 34.3% of the total respondents strongly agree and 49.5% of the total respondents agree that the consciousness of interdependence is the key to solve the numerous problems affecting human relations. 13.1% are undecided and 3% disagree with the statement. 54.1% of the total respondents strongly agree and 33.7% of the total respondents agree morals are more important than money and materials. 7.1% are undecided and only 1% believes that money and material is more important than morals.

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On the basis of the above analysis it can be concluded that the Sikh corporate managers are stanch followers of the dictates of the holy *Sri Guru Granth Sahib* and believe in moral and upright conduct. Some of them are undecided and some disagree that virtuous conduct can reap profits. Such managers need to be guided that the sustainable growth and development is the outcome of value based management.

Analysis of the Measure of Social Concerns:

60.6% of the total respondents strongly agree and 30.3% of the total respondents agree that environmental damage has become one of the most crucial problems that people are facing today their organisation always worry about it and make efforts to minimize it. 4% are undecided and 5.1% do not agree with the statement. 55.6% of the total respondents strongly agree, 43.4% of the total respondents agree that organisations should always consider the potential environmental impacts when developing new products and services and 1% are undecided. 67.7% of the total respondents strongly agree and 28.3% of the total respondents agree that organisations should always supply clear and accurate environment information on its products, services and activities to its stakeholder's. 3% are undecided and 1% does not agree with the statement. 51.5% of the total respondents strongly agree and 30.3% of the total respondents agree that those with power should treat others as equals and share the benefits. 13.1% are undecided and 5.1% do not agree with the statement. 51.1% of the total respondents strongly agree and 37.4% of the total respondents agree that they treat others as they want to be treated by others and try to create such conditions for their people as they want for themselves. 7.1% are undecided, 3% does not agree and 1% strongly disagrees with the statement. 68.7% of the total respondents strongly agree and 23.2% of the total respondents agree that as a Sikh is expected to contribute at least 10% of their wealth/income called *Dasvandh* to the needy people of the world or to a worthy cause. They try their best to donate some part of the income for some good cause. 3% are undecided and 5.1% does not agree with the statement. 53.5% of the total respondents strongly agree and 43.4% of the total respondents agree that social justice is a must for harmonious social growth and any discrimination on any basis is detrimental to social justice. 2% are undecided and 1% does not agree with the statement. 69.7% of the total respondents

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strongly agree, 23.2% of the total respondents agree that one should serve others and give one's best for the good of all (*Sarbat the Bhala*) and 7.1% are undecided. 56.6% of the total respondents strongly agree and 34.3% of the total respondents agree that a socially responsive organisation is praised and honoured even by those who have no direct concern with it. 5.1% are undecided and 4% does not agree with the statement. 67.7% of the total respondents strongly agree and 28.3% of the total respondents agree that trust, transparency and truth are the foundations of Corporate Social Responsibility. 3% are undecided and 1% does not agree with the statement.

From the above analysis it can be concluded that most of the Sikh corporate managers are aware of the duties that they and their institutions have towards all the stakeholders. A very few do not acknowledge their duty towards society at large thus they need to be tutored that, keeping in line with the teachings of Sikhism, they need to act as stewards and protectors of the natural environment and people.

Analysis of the Most Preferred Values of the Sikh Corporate Managers:

The values listed by the respondents have been grouped into five core values. These are Honesty, Work Ethics, Equality & Respect, Consciousness and Empathy. Under Honesty those values have been grouped that depict the honesty and transparency in the work and conduct of the manager which stems from his strong moral, ethical and religious values. Under work ethics those values have been listed which are essential for the effective running of the organisation like dedication, commitment, time management, communication and leadership. Since managers need to get the work done through and with people so he should treat his people with reverence thus such values have been grouped under Equality and Respect. The next group is of general Consciousness. A manager needs to be aware of all the laws of the land and his duties towards the stakeholders thus these values have been grouped as Consciousness. Manager should not act only as a boss but should be a mentor as well as a facilitator to reap desired results from the subordinates therefore these values have been grouped as Empathy.

The total of 36% respondents opted for honesty in its many forms as the most esteemed value, 31% of the total respondents feels that work ethics can

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contribute significantly to the success of their organisation. 12%, 11% and 9% of the total respondents choose the value of consciousness, equality& respect and empathy respectively as being instrumental in the success of an organisation.

8.4 SUGGESTIONS:

On the basis of the study, the following suggestion can be given to the world at large:

1. The values upheld by *Sri Guru Granth Sahib* are of paramount importance for leading a healthy, pious, ethical and contented life. The wisdom enshrined in *Sri Guru Granth Sahib* can transform the mankind from ordinary to extra-ordinary, propounding a complete life-style and demolishing away the walls of falsehood, ignorance and ego. It emphasizes the virtues of wisdom, truthfulness, justice, temperance, co-existence, courage, humility, contentment and love for humanity which are also the cherished ideals of ethical management leadership. It is suggested that the managements of the corporate sector should propagate these values to the people at large in order to make an indelible impact on their minds so as to ensure the right work and conduct by them.
2. The first preferred style of the Sikh corporate managers came out to be democratic/participative style of management which is in tune with the wisdom preached by the great Gurus. However, the second most preferred management style in the study is autocratic/ bureaucratic. It is suggested that the teachings and preaching of the great Gurus should be followed in letter and spirit in order to completely create the culture of democratic and participative management. It will not only improve the working of the organisation but also create a better sense of loyalty, commitment and dedication among the people working in the organisation.
3. The life history of the great Gurus is a live model of ethical work and conduct for the world at large. The managers should make every effort to take the great Gurus as their role model and leave no stone unturned to imbibe and emulate lessons of wisdom given by them. If the people follow

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the dictates of the great Gurus, ethical governance will be the natural outcome.

4. The Sikh model of ethical conduct developed by the researcher on the basis of the study of the life history of Great Gurus should be implemented by the corporate sector as their model of code of conduct in order to ensure the righteous conduct by their people.
5. The results of the study show that majority of the Sikh corporate managers have the impact of values and wisdom as enshrined in Sri Guru Granth Sahib on their working and they consciously make efforts to go in for good leadership, effective motivation, ethical conduct and societal concerns. However, certain deviations are observed in their work and conduct. It is suggested that the teachings of Sri Guru Granth Sahib should be followed with diligence if managers wish to lead a happy, satisfied and contented life.
6. The whole study of Sikhism suggests that it does not believe in any kind of blame game and a person can remain pious and unaffected from the prevailing ailments and malpractices even in the worst kind of situations. Therefore, it is suggested that this dictate of the improvement of self should be the sole motto of the people to create value based organisations.
7. The model of ethical living given by the great Guru primarily focuses on three things, that is, *Kirat karna* (earning an honest living), *naam japna* (chanting the name of God at all times) and *vand chakna (*sharing with others). The first promotes the dignity of work, the second elevates the relationship of the soul with the super soul and the third signifies the social responsibility of the people. It is suggested that this model should be applied to the whole corporate world and it can bring ever lasting peace and harmony in the whole globe and whole world will become a blissful place to live in.
8. Last but not the least, in order to live a happy and healthy life in the present day environment of stress and strain in the corporate world, the preaching and practice of the people should be same as shown by the great Gurus.

8.5 SCOPE FOR FURTHER RESEARCH:

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The following areas are suggested for future research:

1. The research may be undertaken on Human Resource Management: The Sikh Perspective.
2. The research can be undertaken to study the Sikh perspective on organizational motivation.
3. Leadership model of Tenth Sikh Master Guru Gobind Singh can be undertaken as the area of research.
4. Research can be undertaken on ethical human behaviour on the basis of the teachings of *Sri Guru Granth Sahib.*

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Appendix-I
Questionnaire

Questionnaire to Study

Styles of Corporate Sikh Managers

And

Impact of Sri Guru Granth Sahib on Them

(The identity of the respondents will be kept confidential and the responses will be used only for the research purpose)

Sri Satguru Jagjit Singh Ji eLibrary NamdhariElibrary@gmail.com

A. Personal:

Name……. Age……Gender……

Educational Qualification……. Designation……

Name and Address of the Organisation……

B. Styles: Give preferences from 1 to 5 (1 being most preferred and so on)

1. I feel the most natural thing for me to do when setting objectives is-

	Give Preferences
to discuss openly with my people and arrive at a joint decision on what needs to be done	
to tell them my organisation's requirements, and instruct them that they must be adhered to.	
to make them agree on the objectives set by me and ask what support they require from me for working on them.	
to tell people what I want and order their involvement.	
to outline the objectives, and give my people limits within which to work.	

2. When drawing up plans, I prefer to-

	Give Preferences
work out plans and invite comments, before finalizing it.	
invite plans from my people for my approval/support.	
jointly discuss and work out plans with those involved.	
work it all out myself, and impose my plans.	
do some thinking, and have people come up with their plans within guidelines.	

3. When I establish controls with people to monitor their performance, I prefer to-

	Give Preferences
ensure that they understand why they are necessary.	
impose controls, without consulting them.	
give them freedom to modify the controls.	
let them come up with their own controls.	
jointly decide on necessary controls.	

4. I prefer to motivate people by-

	Give Preferences
telling them what to do, and ensuring they do it.	
providing guidance and support to them as needed.	
sharing what is to be done, and inviting their feedback.	
offering my support and leaving it to them as how they can get best results.	
making joint decisions with all involved.	

5. In assessing results with my people, I will usually-

	Give Preferences
jointly analyze results and what they could mean.	
get people to draw their own conclusions, using certain criteria	
ask how I can help/support them address their problems and challenges.	
share my own conclusions and invite comments from them.	
tell people where they are getting wrong and how to get it right.	

6. I like to structure work situations in the following way-

	Give Preferences
A tightly structured operation with people following the rules.	
A formalized and functional operation in which I make the decisions.	
A team environment in which I can play the role of a leader to my people.	
A flexible and informal operation where people are left to do their jobs, but with controls in place	
A less structured operation where all are involved in what they do and how they do it.	

7. I feel the best way to get results from people is to-

	Give Preferences
train and develop them to achieve results on their own.	
consistently push them to get results.	
actively develop their capabilities through guidance and support.	
decide with them what is to be done.	
explain what is to be done, and get their commitment to it.	

8. In solving problems with people, I-

	Give Preferences
work with them and arrive at a joint decision.	
get the solution from them.	
listen to the problem from them and act as a guide/mentor.	
offer my solution, and get their consent.	
decide the answer, and tell them what to do.	

9. My staff would say, I-

	Give Preferences
manage them closely allowing little freedom.	
actively involve myself with their personal growth and development.	
make the major decisions myself, before getting their commitment.	
allow them freedom, within limits, to do the job.	
behave as one of them.	

C. Impact of Sri Guru Granth Sahib: Tick your response

{SA (Strongly Agree), A (Agree), UD (Undecided), D (Disagree), SD (Strongly Disagree)}

I. Measurement of Individual Religiosity/Spirituality:

Statement	SA	A	UD	D	SD
1. I feel connected to 'Akal Purkh'					
2. I feel connected to my co-people in the workplace					
3. I feel my life has no meaning and purpose					
4. I find strength in my faith/spiritual beliefs					
5. I seek meaning and purpose in the workplace					
6. It is important for me to feel a sense of connection with the world					
7. I believe there is a spiritual part of me that will exist forever					
8. I believe I should start my office work with an invocation to God.					
9. I do my work in order to connect with a higher power					
10. It is important for me to seek guidance from Sri Guru Granth Sahib.					

II. Measurement of Leadership Values

Statement	SA	A	UD	D	SD
1. Honesty, truthfulness and consistency of character are the most important virtues of a corporate leader.					
2. A leader should be a manifestation of sympathy and compassion.					
3. A leader should provide justice and fairness to all without any discrimination.					
4. A leader should respect the difference of opinion of the subordinates.					

5. Personal virtues of the management leader are more important than his academic qualifications, training and work experience. 6. A leader should be totally free of personal egoism for effective team building. 7. The decision of the leader should be based on values rather than other considerations. 8. The leader should rather give than take, rather renounce than appropriate, in order to be successful and popular in his organisation. 9. A leader who follows dictates of religion can achieve more profit his organisation and personal satisfaction than the one who does not believe in them. 10. A leader should be an interpreter, counsellor; integrator and role model his people rather than being a boss.					

III. Measurement of Managerial Motivation

Statement	SA	A	UD	D	SD
1. Sri Guru Granth Sahib offers sustainable motivation and it helps to endure the down times that most of the managers have to go through. **2.** Sikh Religion is a positive source of daily motivation that motivates people to do the right things. **3.** Nothing is more powerful than the soul that is dedicated and committed to one's duties. **4.** Spiritual motivation is a powerful life changing catalyst. **5.** The desire to become a more useful person for the society is the direct outcome of spiritual motivation. **6.** Real and lasting motivation comes					

from within. **7.** Leadership behaviour is motivated by need or by the desire to give, to sacrifice and to realise welfare of all. **8.** Spiritual Bliss is the highest and most dominant motivation in all human affairs. **9.** 'Your right is only to work and never to the fruits thereof' is a sufficient motivation for management leadership. **10.** The best way to recharge the battery of your motivation is the creation of commitment and dedication in your work by seeking guidance from your religion.					

IV. Measurement of Ethical and Human Values:

Statement	SA	A	UD	D	SD
1. Trustworthiness is a moral value and honesty, truthfulness, integrity, reliability, dependability; promise-keeping, loyalty etc. are the most important ingredients of trustworthiness. **2.** Managerial ethics embraces work responsibility, work conscience; ethical work conduct and Sri Guru Granth Sahib provides a better managerial ethics to managers. **3.** Ethics in work is governed by the individual's own attitude to work. **4.** Sikh managers can become better managers if they are well groomed in Sikh Philosophy, Sikh Ethos and Sikh Culture. **5.** Teachings of Sri Guru Granth Sahib if applied to business life, shall improve the quality of business life. **6.** The primary function of a business enterprise is not only production and distribution of goods and services but also development of human					

personality and enrichment of human relationships. These objectives can be better realized through inculcating values enshrined in Sri Guru Granth Sahib. **7.** The concept of humanism of Sri Guru Granth Sahib is based on the postulate that all human beings, whatever their inborn nature, are God's creation. It is a sufficient ground for faith in human dignity and interdependence. **8.** Humanism of Sri Guru Granth Sahib is based upon the metaphysical identity of man, world and God. This concept of humanism can solve the problem of human relationships in business life. **9.** The consciousness of interdependence is the key to solve the numerous problems affecting human relations. **10.** Morals are more important than money and materials.					

V. Measurement of Social Concerns

Statement	SA	A	UD	D	SD
1. Environmental damage has become one of the most crucial problems that people are facing today. I in my organisation always worry about it and make efforts to minimize it. 2. Organisations should always consider the potential environmental impacts when developing new products and services. 3. Organisations should always supply clear and accurate environment information on its products, services and activities to its stakeholders. 4. Those with power should treat others as equals and share the benefits. 5. I treat others as I want to be treated by them and try to create such					

conditions for my people as I want for myself. 6. A Sikh is expected to contribute at least 10% of their wealth/income called Dasvandh to the needy people of the world or to a worthy cause. I try my best to donate some part of my income for some good cause. 7. Social justice is a must for harmonious social growth and any discrimination on any basis is detrimental to social justice. 8. I believe that one should serve others and give one's best for the good of all (*Sarbat the Bhala*). 9. A socially responsive organisation is praised and honoured even by those who have no direct concern with it. 10. Trust, Transparency and Truth are the foundations of Corporate Social Responsibility					

D) List your three most important values in the order of preference that you think can make best contribution for your organisation.

1. _____

2. _____

3. _____

THANK YOU FOR YOUR VALUABLE TIME AND CONTRIBUTION

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Abstract of Ph.D Thesis

MANAGEMENT PERSPECTIVES IN SIKHISM

Submitted by:
JASLEEN KAUR

The basic research mission of the study **Management Perspectives in Sikhism** is to develop and disseminate research findings for the effective management of organizations according to the divine knowledge as enunciated in the holy *Sri Guru Granth Sahib* and to explore and construe the different managerial perspectives from the life history of the Sikh Gurus and wisdom enshrined in *Sri Guru Granth Sahib.* The research is mainly exploratory in nature and is based on qualitative research methodology called hermeneutics.

The lessons of managerial sagacity from the life history of the ten great Gurus can sensitize the global business leaders towards value-based management for sustainable growth and success. Collective wisdom of the great Gurus calls for a manager to be selfless and his style to be the one which is drenched with virtues and shared values with the general well being of all as the core concern. *Sri Guru Granth Sahib,* the holy scripture of the Sikhs, has a universal appeal and message of truth, benevolence, compassion, tolerance, humility, selfless service, love, welfare unto all, liberty, equality, fraternity and meditating of God at all times to the mankind. The wisdom enshrined in Sri Guru Granth Sahib can transform the mankind from ordinary to extra-ordinary, propounding a complete life-style and demolishing away the walls of falsehood, ignorance and ego.

The most preferred style of management of corporate Sikh managers is Democratic and participative. They believe and trust their employees and subordinates. They encourage their participation in managerial decision making and motivate them to bring their creativity and innovation in the organisation. The most of the Sikh corporate managers are religious by nature and this fact has a positive bearing on their behaviour and makes them effective, ethical and socially responsible managers. The analysis clearly depicts that religion plays an affirmative role in the lives of the people of Sikh community and contributes in making them better managers. It was found that most of the Sikh corporate managers follow the dictates of *Sri Guru Granth Sahib* in their conduct.

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